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No. LXXIX.

THE FOREIGN VOCABULARY  
OF THE QUR'ĀN



# THE FOREIGN VOCABULARY OF THE QUR'ĀN

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TO MY WIFE

## FOREWORD

Little further advance can be made in our interpretation of the Qur'ān or of the life of Muḥammad, until an exhaustive study has been made of the vocabulary of the Qur'ān. It is interesting to note how recent work at Islamic origins, such as that done by the late Professor Horowitz and his pupils at Frankfurt, and in the books of Tor Andrae and Karl Ahrens, has tended to run to a discussion of vocabulary. The Qur'ān is the first Arabic book, for though there was earlier poetry, it was not written down till much later, and some doubts have been raised as to the genuineness of what did get written down. For the interpretation of this first Arabic book, we have been content until recently to turn to the classical commentaries, but the tendency of the commentators is to interpret the book in the light of the Arabic language of their own day, and with few exceptions their philological lucubrations are of more interest for the study of the development of Muslim thought about the Qur'ān, than they are for settling the meaning the words must have had for the Prophet and for those who listened to his utterances.

Some day, it is to be hoped, we shall have a Glossary to the Qur'ān comparable with the great *Wörterbücher* we have to the Old and New Testaments, in which all the resources of philology, epigraphy, and textual criticism will be utilized for a thorough investigation of the vocabulary of the Qur'ān. Meanwhile this present Essay attempts to make one small contribution to the subject by studying a number of the non-Arabic elements in the Qur'ānic vocabulary.

Emphasis has been placed in recent years on the too long forgotten fact that Arabia at the time of Muḥammad was not isolated from the rest of the world, as Muslim authors would have us believe. There was at that time, as indeed for long before, full and constant contact with the surrounding peoples of Syria, Persia, and Abyssinia, and through intercourse there was a natural interchange of vocabulary. Where the Arabs came in contact with higher religion and higher civilization, they borrowed religious and cultural terms. This fact was fully recognized by the earliest circle of Muslim exegetes, who show no hesitation in noting words as of Jewish, Christian, or Iranian

origin. Later, under the influence of the great divines, especially of ash-Shāfi'ī, this was pushed into the background, and an orthodox doctrine was elaborated to the effect that the Qur'ān was a unique production of the Arabic language. The modern Muslim savant, indeed, is as a rule seriously distressed by any discussion of the foreign origin of words in the Qur'ān.

To the Western student the Jewish or Christian origin of many of the technical terms in the Qur'ān is obvious at the first glance, and a little investigation makes it possible to identify many others. These identifications have been made by many scholars whose work is scattered in many periodicals in many languages. The present Essay is an attempt to gather them up and present them in a form convenient for the study of interested scholars both in the East and the West.

The Essay was originally written in 1926, and in its original form was roughly four times the size of the present volume. It would have been ideal to have published it in that form, but the publishing costs of such a work with full discussion and illustrative quotation, would have been prohibitive. The essential thing was to place in the hands of students a list of these foreign words which are recognized as such by our modern scholarship, with an indication of their probable origin, and of the sources to which the student may turn for fuller discussion. Our own discussion has therefore been cut down to the minimum consistent with intelligibility. The same reason has made it necessary to omit the Appendix, which consisted of the Arabic text, edited from two MSS. in the Royal Library at Cairo, of as-Suyūṭī's *al-Muḥadḍah*, which is the original treatise at the basis of his chapter on the foreign words in the *Itqān* and of his tractate entitled *al-Mutawakkil*.

In making a choice of such references to the old poets as remain, it was thought better to retain those used in the older works of reference which would be generally accessible to students, rather than make a display of learning by references to a host of more modern works dealing with the early poetry. In the case of references to Iranian sources, however, the author, for lack of library facilities, has been compelled to limit himself to the few texts, now somewhat antiquated, which were available to him in Cairo.

No one is more conscious than the author of the limitations of his philological equipment for the task. A work of this nature could

have been adequately treated only by a Nöldeke, whose intimate acquaintance with the literatures of the Oriental languages involved, none of us in this generation can emulate. With all its limitations and imperfections, however, it is hoped that it may provide a foundation from which other and better equipped scholars may proceed in the important task of investigation of the Qur'ānic vocabulary.

For reasons of general convenience the verse numbering of the Qur'ān citations is throughout that of Flügel's edition, not the Kūfan verse numbering followed in the Egyptian standard text.

The thanks of the author, as of all students interested in Oriental research, are due in a special manner to the kindness and generosity of H.H. the Maharaja Gaekwad of Baroda, which have permitted the work to appear in the series published under his august patronage.

ARTHUR JEFFERY.

GAIRD.  
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# ABBREVIATIONS

|                  |                                                                                                         |
|------------------|---------------------------------------------------------------------------------------------------------|
| <i>Act. Or</i>   | <i>Acta Orientalia</i> , ediderunt Societas Orientalis Batava, Danica, Norvegica. Lugd. Batav. 1823 ff. |
| <i>AIW</i>       | <i>Altiranisches Wörterbuch</i> . (Bartholomae.)                                                        |
| <i>AJSL</i>      | <i>American Journal of Semitic Languages</i> .                                                          |
| <i>BA</i>        | <i>Lexicon Syriacum of Bar Ahi</i> .                                                                    |
| <i>Bagh</i>      | <i>Al-Baghaut's Commentary on the Qur'an</i> .                                                          |
| <i>Basf</i>      | <i>Al-Basf's Commentary on the Qur'an</i> .                                                             |
| <i>BB</i>        | <i>Lexicon Syriacum of Bar Bahlul</i> .                                                                 |
| <i>BDB</i>       | Brown, Driver, and Briggs <i>Oxford Hebrew Lexicon</i> .                                                |
| <i>Beit. Ass</i> | <i>Beiträge für Assyriologie</i> .                                                                      |
| <i>BGA</i>       | De Goeje's <i>Bibliotheca Geographorum Arabicorum</i> .                                                 |
| <i>BQ</i>        | <i>Lexicon Persicum, Burhān-i Qutr'</i> . Calcutta, 1818.                                               |
| <i>CIS</i>       | <i>Corpus Inscriptionum Semiticarum</i> .                                                               |
| <i>Div. Hadā</i> | <i>The Divan of the Hudūdites</i> . Part i, ed. Kosegarten; part ii, ed. Wellhausen.                    |
| <i>EI</i>        | <i>Encyclopædia of Islam</i> .                                                                          |
| <i>EHE</i>       | <i>Encyclopædia of Religion and Ethics</i> .                                                            |
| <i>GA</i>        | <i>Lagarde's Gesammelte Abhandlungen</i> .                                                              |
| <i>GGA</i>       | <i>Göttingische Gelehrte Anzeigen</i> .                                                                 |
| <i>HAA</i>       | <i>Handbuch der arabischen Alterthümer</i> , i. Kopenhagen, 1827.                                       |
| <i>JA</i>        | <i>Journal asiatique</i> .                                                                              |
| <i>Jai</i>       | <i>The Qur'an Commentary of Jalālāi</i> .                                                               |
| <i>JAOS</i>      | <i>Journal of the American Oriental Society</i> .                                                       |
| <i>JASB</i>      | <i>Journal of the Asiatic Society of Bengal</i> .                                                       |
| <i>JE</i>        | <i>The Jewish Encyclopedia</i> .                                                                        |
| <i>JRAS</i>      | <i>Journal of the Royal Asiatic Society</i> .                                                           |
| <i>JThS</i>      | <i>Journal of Theological Studies</i> .                                                                 |
| <i>EU</i>        | Horowitz's <i>Kommunistische Untersuchungen</i> .                                                       |
| <i>LA</i>        | <i>The Arabic Lexicon Lisan al-'Arab</i> .                                                              |
| <i>MGWJ</i>      | <i>Monatsschrift für Geschichte und Wissenschaft des Judentums</i> .                                    |
| <i>MYAG</i>      | <i>Mittheilungen der orientalistischen Gesellschaft</i> .                                               |
| <i>MW</i>        | <i>The Moslem World</i> .                                                                               |
| <i>NSI</i>       | <i>Cooke's North Semitic Inscriptions</i> .                                                             |
| <i>OLZ</i>       | <i>Orientalische Literaturzeitung</i> .                                                                 |
| <i>PPG</i>       | <i>Pahlavi-Pazend Glossary</i> .                                                                        |
| <i>PSBA</i>      | <i>Proceedings of the Society for Biblical Archaeology</i> .                                            |
| <i>PSm</i>       | <i>Payne Smith's Thesaurus Syriacus</i> .                                                               |
| <i>REJ</i>       | <i>Revue des Études juives</i> .                                                                        |
| <i>REB</i>       | <i>Répertoire d'épigraphie sémitique</i> .                                                              |
| <i>ROC</i>       | <i>Revue de l'orient chrétien</i> .                                                                     |
| <i>SBAW</i>      | <i>Sitzungsberichte der kaiserl. Akad. d. Wissenschaft</i> . (Berlin or Wien.)                          |
| <i>TA</i>        | <i>The Arabic Lexicon Taj al-'Arūs</i> .                                                                |
| <i>Tib</i>       | <i>At-Tibari's Commentary on the Qur'an</i> .                                                           |
| <i>ThLE</i>      | <i>Theologische Literaturzeitung</i> .                                                                  |
| <i>TFW</i>       | <i>Targumisches Wörterbuch</i> , ed. Levy.                                                              |
| <i>WZKM</i>      | <i>Wiener Zeitschrift für Kunde des Morgenlandes</i> .                                                  |
| <i>ZA</i>        | <i>Zeitschrift für Assyriologie</i> .                                                                   |
| <i>Zam</i>       | <i>Az-Zamakhshari's Commentary on the Qur'an</i> .                                                      |
| <i>ZATW</i>      | <i>Zeitschrift für alttestamentliche Wissenschaft</i> .                                                 |
| <i>ZDMG</i>      | <i>Zeitschrift der deutschen Morgenländischen Gesellschaft</i> .                                        |
| <i>ZS</i>        | <i>Zeitschrift für Semitistik</i> .                                                                     |

## INTRODUCTION

One of the few distinct impressions gleaned from a first perusal of the bewildering confusion of the Qur'ān, is that of the amount of material therein which is borrowed from the great religions that were active in Arabia at the time when the Qur'ān was in process of formation. From the fact that Muḥammad was an Arab, brought up in the midst of Arabian paganism and practising its rites himself until well on into manhood,<sup>1</sup> one would naturally have expected to find that Islam had its roots deep down in this old Arabian paganism. It comes, therefore, as no little surprise, to find how little of the religious life of this Arabian paganism is reflected in the pages of the Qur'ān. The names of a few old deities<sup>2</sup>; odd details of certain pagan ceremonies connected with rites of sacrifice and pilgrimage<sup>3</sup>; a few deep-rooted superstitions connected with Jinn, etc., and some fragments of old folk-tales,<sup>4</sup> form practically all the traces one can discover therein of this ancient religion in the midst of whose devotees Muḥammad was born and bred. It may be true, as Rudolph insists,<sup>5</sup> that in many passages of the Qur'ān the Islamic varnish only thinly covers a heathen substratum, but even a cursory reading of the book makes it plain that Muḥammad drew his inspiration not from the religious life and experiences of his own land and his own people, but from the great monotheistic religions which were pressing down into Arabia in his day.<sup>6</sup> Most of the personages who move through the pages of the Qur'ān, viz. Ibrāhīm, Mūsā, Dāwūd, Sulaimān, Nūḥ, 'Isā, are well-known Biblical characters. So also the place-names—Bābīl, Rūm, Madyan, Sabā', and many of the commonest religious terms—Shaitān, Tawrah, Injīl, Sākīna, Firdaus, Jahannam, are equally familiar to all who know the Jewish and Christian Scriptures. So one is not surprised

<sup>1</sup> Convincing proof of this is found in the statement of the Prophet quoted in Yāqūt, *Ma'jma'*, iii, 664, to the effect that on a certain occasion he sacrificed a ewe to 'Uzā, which he excuses on the ground that at that time he was following the religion of his people.

<sup>2</sup> Sūra, iii, 19, 20; lxxi, 23, 23.

<sup>3</sup> ii, 153; xxii, 28-30; v, 1-4; xxii, 37.

<sup>4</sup> Such as those of 'Ad and Thamūd.

<sup>5</sup> *Abhängigkeit*, 26, n. 9. His reference here is to Sūra xxiii, xxiv in particular, but the statement is true of many passages elsewhere.

<sup>6</sup> Nädelsch-Schvally, ii, 121; Buhl, *ET*, ii, 1066; Ahrens, *Muḥammad als Religionsstifter*, 22 ff.

at the judgment of some of the earlier investigators, such as Marracci, *Prodromus*, i, 41: "Ita ut Alcoranus sit mixtura trium legum, seu religionum, Hebraicae, Christianae, et Israeliticae, additis paucis quisquiliis, quae e cerebro suo Mahumetus extraxit."

Closer examination of the question reveals even further and more detailed correspondences than these which appear on the surface,<sup>1</sup> and forces on one the conviction that not only the greater part of the religious vocabulary, but also most of the cultural vocabulary of the Qur'ān is of non-Arabic origin. The investigation of the "Fremdwörter" of the Qur'ān thus becomes a question of primary importance for the study of the origins of Islām, for as Hirschfeld remarks: "One of the principal difficulties before us is . . . to ascertain whether an idea or expression was Muhammad's spiritual property or borrowed from elsewhere, how he learnt it and to what extent it was altered to suit his purposes."<sup>2</sup> By tracing these words back to their sources we are able to estimate to some extent the influences which were working upon Muhammad at various periods in his Mission, and by studying these religious terms in their native literature contemporary with Muhammad, we can sometimes understand more exactly what he himself means by the terms he uses in the Qur'ān.

Quite early in the history of Islām, Muslims themselves were confronted with the perplexing problem of these foreign words, for it presented itself immediately they were called upon to face the task of interpreting their Scripture. With the death of the Prophet and the cutting off of the fountain of revelation, came the necessity of collecting the scattered fragments of this Revelation and issuing them in book form.<sup>3</sup> Then as the Qur'ān thus collected became recognized as the ultimate source of both religion and law, there came the necessity of interpretation.<sup>4</sup> The primary source of such interpretation was the immediate circle of the Prophet's Companions, who were naturally

<sup>1</sup> Vide Rudolph, *Abhängigkeit des Korans von Judentum und Christentum*, 1922, and Ahrens, *Christliches im Koran*, 1930.

<sup>2</sup> *New Researches*, p. 4.

<sup>3</sup> The popular Muslim account of the collection is given in as-Suyūṭī, *Itz*, 135, and in many other well-known works, e.g. *Maṣṣaṭ*, 24; Ya'qūbī, *Historia*, ii, 162; Ibn al-Aṯḥir, *Chronicon* (ed. Tornberg), ii, 279; iii, 88. See also Nöldeke-Schwally, *it*, 11 ff., and the criticism in Caetani, *Annali*, vii, pp. 407-418.

<sup>4</sup> Goldziher, *Richtungen*, 66 ff.

supposed to know best what the Prophet meant in many of his revelations<sup>1</sup>; so the tendency grew in later days to trace back all explanations to this circle, with the result that we frequently find various conflicting opinions traced back through different chains of authorities to the same person.<sup>2</sup>

Now it is conceivable that there may have been correct tradition from the Prophet himself in many cases as to the interpretation of some of the strange words that meet us in the Qur'ān, but if so, it is evident that this tradition was soon lost,<sup>3</sup> for by the time the classical exegetes came to compile their works there was a bewildering entanglement of elaborate lines of conflicting tradition as to the meaning of these words, all emanating from the same small circle of the Prophet's immediate Companions. Numerous examples of this can be found on almost every page of the great Commentaries of aṭ-Ṭabarī, al-Baghawī, or ar-Rāzī, but a typical case may be cited here in illustration.

Thrice in the Qur'ān<sup>4</sup> we find mention of a people called Ṣābiān, اهل الصابون, who with the Jews and Christians (i.e. the اهل الكتاب), and the Magians, receives special recognition and favour. Yet as to the identity of these Ṣābiān we find among the authorities the widest divergences. Thus aṭ-Ṭabarī, in commenting on ii, 59, tells us that some held that they were a community without a religion, others said they were a monotheistic sect but without a Book or a Prophet: others said they worshipped angels, and others that they were a community of the People of the Book who followed the *Zabūr* (زبور), as the Jews followed the *Tawrah* and the Christians the *Injīl*. Later writers have a still greater variety of opinions about them, that they were star-worshippers, descendants of the people of Noah, or some sect midway between

<sup>1</sup> Quite early we find popular opinion claiming that only the Companions, or followers of Companions, were capable of giving correct interpretations of the difficulties of the Qur'ān.

<sup>2</sup> e.g. in commenting on الرقيم in xviii, 8, aṭ-Ṭabarī gives us lines of tradition all going back to Ibn 'Abbās to prove that *Raqīm* means a village, a valley, a watering, or a mountain. Thus we are forced to conclude either that Ibn 'Abbās is a very unsafe authority whose opinion on the meaning of important words varied considerably at different times, or that the lines of tradition are worthless.

<sup>3</sup> Lists of interpretations coming from the Prophet himself are given by some writers, e.g. as-Suyūṭī, *Ṣiḡar*, 918 ff. (and see Goldziher, *Rechtswesen*, 64), but such have little value.

<sup>4</sup> ii, 59; v, 73; xxii, 17.

Jews and Christians, or between Jews and Magians—and in all these cases the chains of tradition go back, of course, to the immediate circle of the Prophet. It would seem almost incredible that when the Qur'ān grants special privilege and protection to four communities as true believers, no exact tradition as to the identity of one of these communities should have survived till the time when the Traditionists and Exegetes began their work of compilation. The facts, however, are plain, and if so much uncertainty existed on so important a matter as the identity of a protected community, one can imagine how the case stands with regard to unimportant little details which are of profound interest to the philologist to-day, but which, in the early days of Islām, had no doctrinal or political significance to bring them prominently before the attention of the Muslim savants.

The traditional account of the development of Qur'ānic exegesis,<sup>1</sup> of which this problem of the foreign words forms a part, makes it begin with Ibn 'Abbās, a cousin of the Prophet, whom later writers consider to have been the greatest of all authorities on this subject.<sup>2</sup>

He is called the *ترجمان القرآن*, the *بحر* or sea of Qur'ānic science, the *حبر الأمة* Rabbi of the Community, and many traditions give wonderful accounts of his vast erudition and infallible scholarship.<sup>3</sup> Modern scholarship, however, has not been able to endorse this judgment,<sup>4</sup> and looks with considerable suspicion on most traditions going back to Ibn 'Abbās. It would seem, however, that he had access to stores of information supplied by Jewish converts such as Ka'b b. Matr<sup>5</sup> and Wahb b. Munabbih,<sup>6</sup> so that frequently, although his own interpretation of a word or verse may be of little value, the material he produces

from these authorities with the phrase *زعم كعب*, etc., may be of the first importance. Tradition also credits Ibn 'Abbās with founding a

<sup>1</sup> *an-Suyūṭī*, *Itg.*, 908 ff., gives an account of the earliest exegesis of the Qur'ān. Goldziher, *Richthausen*, chaps. i and ii.

<sup>2</sup> "Er gilt als Übersetzer des Koran," as Goldziher neatly expresses it, *Richthausen*, 65.

<sup>3</sup> See *an-Nawwī*, 351-4; Ibn Hajar's *Iḥḍā*, ii, 802-813 (and *Kāmil*, 596-8, for examples of his authoritative explanation).

<sup>4</sup> Siddiqi, 12, 13, treats him with more deference than is merited. As illustrating the opinion of modern scholarship, we may note the judgment of three very different savants: Buhl, *RI*, i, 20; Noldeke, *Sketches*, p. 108; Sacco, *Cradenas*, p. vii.

<sup>5</sup> Usually called Ka'b al-Abbār. See *an-Nawwī*, 628; Ibn Hajar, *li*, 685-639; *RI*, ii, 582.

<sup>6</sup> See *an-Nawwī*, 618.

School of Qur'anic Exegesis, and gives him several famous pupils, notable among whom were Mujāhid,<sup>1</sup> 'Ikrima,<sup>2</sup> Ibn Jubair,<sup>3</sup> 'Aṭā',<sup>4</sup> and Ibn Abī Rabāh.<sup>5</sup> It is probable that all these men had more or less contact with Ibn 'Abbās, but it is hardly correct to think of them as pupils of his in this science or as carrying on his tradition as a School in the way we speak of the pupils of the great Jewish Doctors. Any student of the Tafsīr will have noticed how much of the traditional exegesis is traced back to this group, much of it possibly quite correctly, and this is particularly true of the statements as to the foreign words in the Qur'ān,<sup>6</sup> so that al-Jawālīqī at the commencement of his *Mu'arrab*<sup>7</sup> can shield himself behind their authority from any accusation of unorthodoxy.

It is clear that in the earliest circle of exegetes it was fully recognized and frankly admitted that there were numerous foreign words in the Qur'ān. Only a little later, however, when the dogma of the eternal nature of the Qur'ān was being elaborated, this was as strenuously denied, so that al-Jawālīqī can quote on the other side the statement of Abū 'Ubaida<sup>8</sup> as given by al-Ḥasan—"I heard Abū 'Ubaida say that whoever pretends that there is in the Qur'ān anything other than the Arabic tongue has made a serious charge against God, and he quoted the verse: 'Verily we have made it an Arabic Qur'ān.'"<sup>9</sup> The question is discussed by many Muslim writers, and is excellently summarized by as-Suyūṭī in the Introduction to his treatise *Al-Muḥadḍah*, and further in chap. xxxviii of his *Itqān* (Calcutta ed., pp. 314-326). The discussion is of sufficient interest to engage our attention here.

<sup>1</sup> Mujāhid b. Jabr died in A.D. 719 at the age of 83. See an-Nawawī, 340; adh-Dhahabī, i, 14.

<sup>2</sup> He was a Berber slave of Ibn 'Abbās and died about A.D. 723 at the age of 80. He is said to have travelled widely in Irāq, Khoraṣān, Egypt, and S. Arabia. See an-Nawawī, 431; Yāqūt, *Ishād*, v, 63 ff.; adh-Dhahabī, i, 14.

<sup>3</sup> Sa'īd Ibn Jubair died in A.D. 713 at the age of 49. See adh-Dhahabī, i, 11; an-Nawawī, 278.

<sup>4</sup> 'Aṭā' b. Yūsuf died in A.D. 712. See an-Nawawī, 424; adh-Dhahabī, i, 13.

<sup>5</sup> 'Aṭā' b. Abī Rabāh died in A.D. 733. See an-Nawawī, 422; adh-Dhahabī, i, 16.

<sup>6</sup> A glance at as-Suyūṭī's *Mafḥūṣ* will serve to show how large a proportion of the foreign words he treats are traced back to the authority of one or other of the members of this circle.

<sup>7</sup> Ed. Sachau, p. 4, quoted also by al-Khaffāj, 3. *قال ابو عبيدة وروى عن ابن عباس ومجاهد وكرمه وغيرهم في احرف كثيرة انه من غير لسان العرب*.

<sup>8</sup> Abū 'Ubaida Ma'mar b. al-Muthanna, the great Humanist of the reign of Harūn ar-Rashīd, who was of Judaeo-Persian origin and a student of the rare words in Arabic. See *Fihrist*, 83, 84; Ibn Khallikān, III, 388; al-Anbārī, *Tabaqāt al-Udād*, 137; an-Nawawī, 748; Sādiqī, *Studien*, 29.

<sup>9</sup> as-Suyūṭī, *Itqān*, 315, gives the tradition a little differently.



It appears that in the Schools a majority of authorities were against the existence of foreign words in the Qur'ān. "The Imāms differ," says as-Suyūṭī (*Itq*, 314) "as to the occurrence of foreign words in the Qur'ān, but the majority, among whom are the Imām ash-Shāfi'ī,<sup>1</sup> and Ibn Jarīr,<sup>2</sup> and Abū 'Ubayda, and the Qāḍī Abū Bakr,<sup>3</sup> and Ibn Fāris,<sup>4</sup> are against their occurrence therein." The fundamental argument of these authorities is that the Qur'ān in many passages refers to itself as an Arabic Qur'ān,<sup>5</sup> and they lay particular stress on the passage xli, 44: وَلَوْ جَعَلْنَاهُ قُرْآنًا أَعْجَبِيًّا لَقَالُوا لَوْلَا

فُصِّلَتْ آيَاتُهُ أَأَعْجَبِيٌّ وَعَرَبِيٌّ "Now had we made it a foreign Qur'ān they would have said—Why are its signs not made plain? Is it foreign and Arabic?"<sup>6</sup> The Qur'ān thus lays stress on the fact that this revelation has been sent down in a form which the Arabs will easily understand—لَعَلَّكُمْ تَعْقِلُونَ<sup>7</sup>—and how,

<sup>1</sup> This is the great Jurist who died in A.D. 820. He seems to have been particularly vehement in his denial of the existence of non-Arabic elements in the Qur'ān, for as-Suyūṭī says *قال بكثير على الناس* (*Itq*, 315).

<sup>2</sup> This is at-Tabarī, the well-known commentator, whose full name was Abū Ja'far Muḥammad b. Jarīr at-Ṭabarī (A.D. 828-823), whom as-Suyūṭī frequently quotes under the name Ibn Jarīr. The reference here is to his great Commentary in the Introduction to which he treats of this question of "Fremdwörter".

<sup>3</sup> This is in all probability the Qāḍī Abū Bakr al-Bāqillānī whose book *أعجاز القرآن* as-Suyūṭī mentions among his sources for the compilation of the *Itqān*, cf. *Itq*, 14.

<sup>4</sup> Abū 'l-Ḥusain Ahmad b. Fāris of Qazwin, also very frequently quoted by as-Suyūṭī both in the *Itqān* and in the *Muḥṣir* as well as in his smaller works. See Yāqūt's *Is'ād*, ii, 5, and for his works, *Fihrist*, 80; Ḥajjī Khalifa, 770; and Flügel, *Die grammatischen Schulen der Araber* (Leipzig, 1893), p. 246.

<sup>5</sup> e.g. قرآنًا عربيًا xli, 2; xxxix, 29; xli, 2, 44; xlii, 5; xliii, 2; لسانًا عربيًا xvi, 105; xxvi, 195; xlv, 11; حكيمًا عربيًا xlii, 37.

<sup>6</sup> Some points in this translation need a note. First, the لَوْلَا is usually rendered as "unless" and the sentence left an unfinished one. In Qur'ānic Arabic, however, لَوْلَا seems to be used frequently as a simple interrogative (cf. Beckendorff, *Syntax*, p. 36; Noldeke, *Neue Beiträge*, p. 21), and Ṭab. on this verse expressly takes it as meaning هل. آيَاتُهُ properly means "signs", that rendering has been left here though this is one of the passages where it approaches very near its later sense of verses. The concluding words are capable of many interpretations, the usual being to contrast the clauses as, "Is it a foreign Qur'ān and they to whom it is sent Arabs?" or "Is it a foreign Qur'ān and he who speaks an Arab?"

<sup>7</sup> xlii, 2; xli, 2, etc.



they ask, could the Arabs have been expected to understand it, were it sent down in a non-Arabic tongue? <sup>1</sup>

Others took a different line of argument, and claimed that the existence of foreign words in the Qur'ān would be a reflection on the sufficiency of Arabic as a medium for the divine revelation. The Qur'ān, said the theologians, is the final and most perfect of divine revelations, and Allah naturally chose to reveal the final revelation in the most perfect of all languages, so how can one pretend that Arabic was lacking in the necessary religious vocabulary, and that Allah had to borrow Nabataean or Persian or Syriac words to express His purpose? as-Suyūṭī (*Itq*, 315) quotes Ibn Fāris as representative of this attitude. "Ibn Fāris said that if there is therein anything from a language other than Arabic that would raise a suspicion that Arabic was imperfect as compared with other tongues, so that it had to come in a language they did not know." If asked to account for the fact that the early authorities had great difficulty in explaining certain words which they were forced to conclude must be of foreign origin, a thing which would hardly have been likely were they ordinary Arabic words, the advocates of this view reply that the Arabic language is so rich and copious that it is practically beyond the powers of any ordinary mortal to encompass all its variety,<sup>2</sup> so it is no wonder if certain words were strange to the interpreters. In illustration of this they refer to a tradition that Ibn 'Abbās was uncertain about the meaning of the word فاطر until one day he overheard two desert Arabs quarrelling over a well, when suddenly one of them said انا فطرتهَا, and immediately its meaning became clear.<sup>3</sup> If further asked how the Prophet could have known all these words, they quote the dictum of

<sup>1</sup> Drowāḡ reminds us (*Fremdeörter*, 5) that Muḥammad himself used these words قرآن عريفا to reply to the charge of his contemporaries that a foreigner instructed him (xvi, 105; xxv, 5; xlii, 13), his argument being—that he hears from this foreigner in a foreign tongue, whereas he himself understands only Arabic. Yet the Qur'ān is Arabic which they understand perfectly, so their charge is false, for how could they understand the Qur'ān if it were composed of what he learned from this foreigner? This argument does not seem to have had much effect in convincing the Meccans to whom it was addressed (see Osborn, *Islam under the Arabs*, 20, 21), though later Muslim theologians regarded it as conclusive.

<sup>2</sup> So as-Suyūṭī, *Itq*, 315: ولكن لغة العرب متعة جدا ولا يبعد ان تغنى على الاكابر. الجلة.

<sup>3</sup> Vide Baiḡ, on vi, 14.

ash-Shāfi'i, "لا يحيط باللغة الأنبي" "None but a Prophet thoroughly comprehends a language."<sup>1</sup>

The authority of the great philologists, however, carried much weight, and many were fain to admit that Ibn 'Abbās and his successors must have been right in stating that certain words were Abyssinian, or Persian, or Nabataean, and yet they were very unwilling to grant that Arabic was thus confessedly imperfect.<sup>2</sup> To meet the difficulty they came forward with the suggestion that these were odd cases of coincidence where Arabic and these other tongues happened to use the same word for the same thing, but which in the case of Arabic happened to be used for the first time in the Qur'ān. This, curiously enough, is the position taken by at-Ṭabarī in his *Tafsīr*,<sup>3</sup> and is even seriously defended at the present day by the ultra-orthodox in spite of the overwhelming weight of the probabilities against such a series of coincidences, not to speak of the definite linguistic evidence of borrowing on the part of Arabic.

This line of argument was not one which was likely to commend itself to many of the more instructed Muslim savants, so we are not surprised to find others taking up a more likely-looking position and claiming that in cases where the two languages agree, it is the Abyssinian or Nabataean, or Syriac, or Persian which has borrowed from Arabic. Since Arabic is the most perfect and richest of all languages, they argued, it is much more likely that the surrounding peoples would have borrowed vocabulary from the Arabs than that the Arabs took over words from them. This, as-Suyūṭī tells us, was the

<sup>1</sup> The reference is to ash-Shāfi'i's *Riḍā* (Cairo, 1815), p. 13. See further on this point, Droëk, *Freunde*, 10; with his references to Goldziher, *ZDMG*, xxvi, 768. There are several traditions as to Muhammad's great linguistic attainments, and he is said to have been particularly skilled in Ethiopic; cf. Goldziher, *op. cit.*, 770. Perhaps the most curious of these traditions is that in *Kenz*, ii, 41, that the language of Ishmael was a lost tongue but that Gabriel came and instructed Muhammad therein.

<sup>2</sup> This jealousy for the perfection of their language is characteristically Oriental. An interesting example of it from a Syriac writer will be found in Budge's *Cure of Freasures*, 1928, p. 132.

<sup>3</sup> Cairo ed. of 1329, vol. i, pp. 6-8, on which see Loth in *ZDMG*, xxxv, 595. as-Suyūṭī, *Jig*, 315, summarized his view: "Said Ibn Jarīr—What is handed down from Ibn 'Abbās and others on the interpretation of words of the Qur'ān to the effect that they are Persian or Abyssinian or Nabataean, etc., only represents cases where there is coincidence among the languages, so that the Arabs, Persians, and Abyssinians happen to use the same word." There is an excellent example of this line of argument in as-Sijistānī, 111.

opinion of Shaidhala. "Sa'īd Abū'l-Ma'ālī 'Azīzī b. 'Abd al-Malik,<sup>1</sup> these words are found in the Arabic language for it is the widest of languages and the most copious in vocabulary, so it is possible that it was the first to use these words which others then adopted."<sup>2</sup>

The swing of the pendulum in the opposite direction is represented at its furthest extreme by those who say that the very fact of the Qur'ān being in Arabic is a proof that it is not a Divine Book, for had it been a heavenly revelation it would have come down in one of the Holy tongues, i.e. Hebrew or Syriac. Unfortunately, we know little about the supporters of this opinion, but the fact that at-Ṭabarī considers it necessary to refute them would seem to show that they exercised no inconsiderable influence in certain circles. Such an extreme position, however, was never likely to gain general acceptance, and the popular view among such as were constrained to admit the conclusions of the philologists as to the existence of foreign words in the Qur'ān, was that this was not strange in view of the fact that the Qur'ān is the final revelation. The Qur'ān itself states that when a Prophet was sent to any people he preached in the language of that people so as to be understood by them. Thus, e.g. we read in xiv, 4,

“وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ لِيُبَيِّنَ لَهُمْ” and we have sent no Prophet save in the tongue of his own people that (his message) might be plain to them<sup>3</sup>. So it is obvious that the Qur'ān, being sent to the Arab people, must be in Arabic, but since it sums up and completes all previous revelations, it is only to be expected that technical terms of Hebrew and Syriac or other origin which were used in previous revelations should be included in this final revelation. Moreover, as the Qur'ān is intended for all peoples, one should not be surprised to find in it something from all languages,<sup>4</sup> a

<sup>1</sup> i.e. Shaidhala, whom as-Suyūṭī frequently quotes among his authorities, *vide* *Iḥq.* 13; *Al-sir*, 45.

<sup>2</sup> *Iḥq.* 315.

<sup>3</sup> at-Ṭabarī quotes in favour of this idea the savant Abū Ma'sara at-Ṭabī' al-Ja'fī, whom as-Suyūṭī, *Iḥq.* 316, also quotes, adding that Sa'īd b. Jubair and Waḥb b. Munabbih were of the same opinion, and that Ibn an-Naqlb claimed that one of the *ḥasānāt* of the Qur'ān distinguishing it above all other Scriptures, is that while it was revealed in the tongue of the people to whom it was first sent, it also contains much of the tongues of the three great Empires of Rōm, Persia, and Abyssinia. Dvofák, *Fremda*, II, 12, points out that some Muslim writers have illustrated this point by taking the tradition of the seven *ʿarab* to refer to seven different languages from whose vocabulary something is used in the Qur'ān. Here, however, there is no question of "languages" but of different Arab dialects (cf. as-Suyūṭī, *Iḥq.* 110; Ibn al-Athār, *N'āḥya*, I, 260, 261), so this is really irrelevant to the discussion.

point which is sometimes emphasized by a reference to the claim that the Qur'ān contains all previous knowledge, and information about everything, which would not be true if it did not contain all languages.<sup>1</sup> Obviously all of all languages was not contained, but what was sweetest, most pleasant, and most suitable.<sup>2</sup>

The most sensible statement on this whole question, however, is that suggested by as-Suyūṭī, *Itq*, 316, and expounded by ath-Tha'ālibī<sup>3</sup> in his *Kūāh al-Jawāhīr*, i, 17: "In my opinion the truth of the matter is this. The Qur'ān is in plain Arabic containing no word which is not Arabic or which cannot be understood without the help of some other language. For these (so-called foreign) words belonged to the (language of the) ancient Arabs, in whose tongue the Qur'ān was revealed, after they had had contact with other languages through commercial affairs and travel in Syria and Abyssinia, whereby the Arabs took over foreign words, altering some of them by dropping letters or lightening what was heavy in the foreign form. Then they used these words in their poetry and conversation so that they became like pure Arabic and were used in literature and thus occur in the Qur'ān. So if any Arab is ignorant about these words it is like his ignorance of the genuine elements of some other dialect, just as Ibn 'Abbās did not know the meaning of *Faṭīr*, etc. Thus the truth is that these words were foreign, but the Arabs made use of them and Arabized them, so from this point of view they are Arabic.<sup>4</sup> As for at-Ṭabarī's opinion that in these cases the two languages agree word for word, it is far-fetched, for one of them is the original and the other a derivative as a rule, though we do not absolutely rule out coincidence in a few exceptional cases."

If challenged as to how, on this view, the Qur'ān could be called قرآن عربي أمين "a plain Arabic Qur'ān", its defenders reply with as-Suyūṭī,<sup>5</sup> that the presence of a few foreign words therein no more makes it

<sup>1</sup> as-Suyūṭī, *Itq*, 316—an opinion which is quoted also by al-Khaṣṣāṣ, 3 and 6. See also *Itq*, 322.

<sup>2</sup> As as-Suyūṭī says: فاختر له من كل لغة اعدبها واكثرها استعمالا للعرب.

<sup>3</sup> This is not the famous philologist whose *Fiqh al-Lughah* we shall have occasion to quote frequently in the course of our work, but a N. African exegete 'Abd al-Rahmān ath-Tha'ālibī, whose *Tafsīr* was published in four volumes at Algiers in 1905.

<sup>4</sup> So al-Jawāhīrī, *Ma'arrab*, 5, says: ان هذه الحروف بغير لسان العرب في الاصل ثم لفظت به العرب بلسانها فمرت فصار عربيًا بتعريبها اياه فهي عربية في هذه الحال  
<sup>5</sup> *Itq*, 316.

non-Arabic than the presence of many Arabic words in a Persian ode makes the ode non-Persian. In any case the reference of عَرَبِيّ مَبِين is to the Qur'ān as a whole, and not to individual words in it, as-Suyūṭī even finds one authority<sup>1</sup> who considered that the presence in the Qur'ān of such words as مُسْتَبْرَق and مُنَدَس for fine silk brocade,

زَنْجِيل and مُسَك for precious spices, مُرَادِق and اِبَارِيق, etc., for other articles of luxury and civilization, is a proof of the excellence of the Qur'ān, for the Qur'ān was to tell men of the best things and thus could not be bound down and limited by the rude civilization of the Arabs of the Jāhiliyya. Naturally the pre-Islamic Arabs had not words for many things belonging to the higher stage of civilization to which the Qur'ān was to lead them, and it was only natural that the Qur'ān should use the new words that were necessary to describe the new excellences, words which indeed were not unknown to many of the Arabs of the Jāhiliyya who had come into contact with the civilization of Persia and of Rōm.

So as-Suyūṭī concludes with al-Jawālīqī and Ibn al-Jauzī that both parties to the quarrel are right.<sup>2</sup> The great philologists were right in claiming that there are foreign words in the Qur'ān, for in regard to origin (أَصْل) these words are Persian or Syrian or Abyssinian. But the Imām ash-Shāfi'ī and his followers are also right, for since these words have been adopted into the Arabic language and polished by the tongues of the Arabs, they are indeed Arabic.<sup>3</sup> So we can comfortably conclude—قد أخطأت هذه الحروف بكلام العرب فمن قال إنها عربية—فهو صادق ومن قال بحجية فصادق.

Turning now to the question of the languages from which these

<sup>1</sup> *Iq.* 316, 317.

<sup>2</sup> *Iq.* 318, and al-Jawālīqī, *M'a'arrab*, 5. The reference to Ibn al-Jauzī is doubtless to his *Ṣawāḥ al-Afāḥ*, which as-Suyūṭī often quotes, cf. *Iq.* 13, and *M'a'arrab*, 44.

<sup>3</sup> Note as-Suyūṭī's quotation on this point from Abū 'Ulayd al-Qāsim b. Sa'llām, a quotation which is also given with slight verbal alterations in *T.A.*, i, 9, as from Abū 'Ubayda.

borrowed words came, we find that as-Suyûtî,<sup>1</sup> whose classification is the most complete that has come down to us, divides them in the *Mustawakkilî* into the following classes :—

- (i) Words borrowed from Ethiopic (اللسان الحبشة)
- (ii) Words borrowed from Persian (اللغة الفارسية)
- (iii) Words borrowed from Greek (اللغة الرومية)
- (iv) Words borrowed from Indian (اللغة الهندية)
- (v) Words borrowed from Syriac (اللغة السريانية)
- (vi) Words borrowed from Hebrew (اللغة العبرانية)
- (vii) Words borrowed from Nabataean (اللغة النبطية)
- (viii) Words borrowed from Coptic (اللغة القبطية)
- (ix) Words borrowed from Turkish (اللغة التركية)
- (x) Words borrowed from Negro (اللغة الزنجية)
- (xi) Words borrowed from Berber (اللغة البربرية)

It is obvious at the first glance that much of this is mere guess-work, and equally obvious that the philologists whom as-Suyûtî quotes had frequently very little conception of the meaning of the linguistic terms they use. It is necessary, therefore, to inquire a little more closely into what may have been meant by these terms and what may have been the possibilities of Arabic having drawn on any of these languages for religious and cultural vocabulary.

(i) *Abyssinian*.—Philologically, Ethiopic, the ancient language of Abyssinia, is the most closely related to Arabic of all the Semitic tongues; Ethiopic and Arabic, with the languages of the S. Arabian

<sup>1</sup> Springer's list, "Foreign Words Occurring in the Qoran," in *JASB*, xxi (1862), pp. 102-114, is taken from his MS. of as-Suyûtî's *al-Mawaddah*.



inscriptions, being grouped together as South Semitic as opposed to the North Semitic group. The modern Abyssinian languages, and particularly Amharic, have in some respects diverged very considerably from the ancient Ge'ez, but it was presumably this ancient language with which the Arabs were in contact in pre-Islamic days and during Muhammad's lifetime. These contacts, as a matter of fact, were fairly close. For some time previous to the birth of Muhammad the southern portion of Arabia had been under Abyssinian rule,<sup>1</sup> and tradition relates that Muhammad was born in the Year of the Elephant, when Mecca was saved from the Abyssinian army which marched up under Abrahā to destroy the city. It is practically certain that there were trade relations between Abyssinia and Arabia at a much earlier period than the Axumite occupation of Yemen,<sup>2</sup> and that friendly relations continued in spite of the Year of the Elephant is clear from the fact that Muhammad is said to have sent his persecuted followers to seek refuge in Abyssinia,<sup>3</sup> and that the Meccan merchants employed a body of mercenary Abyssinian troops.<sup>4</sup>

That Muhammad himself had personal contact with people who spoke *لسان الحبشة* seems to be indicated from the fact that tradition tells us that his first nurse was an Abyssinian woman, Umm Aiman,<sup>5</sup> that the man he chose as first Muezzin in Islam was Bilāl al-Habashi, and the tradition already noted that the Prophet was particularly skilled in the Ethiopic language.<sup>6</sup>

Abyssinian slaves appear to have been not uncommon in Mecca after the rout of the famous army of the Elephant,<sup>7</sup> and it would not have been difficult for Muhammad in his boyhood to have learned many words of religious significance from such sources.<sup>8</sup> It must

<sup>1</sup> cf. Tabari, *Annals*, i, 926 ff.; Ibn Hishām, 25 ff.; al-Mas'ūdī, *Murūj*, vi, 157, and see particularly Nöldeke's *Sensuider*, 186 ff.

<sup>2</sup> *ET*, i, 119, and Lammen, *Le Maroc*, 281 ff.

<sup>3</sup> This was in a.d. 616, and is known as the First Hijra, cf. al-Tabari, *Annals*, i, 1181. Drowai, *Fremde*, 25, would derive some of the Ethiopic elements in the Qur'ān from the two Abyssinian migrations, but this is hardly likely.

<sup>4</sup> Lammen, "Les Abāshih," in *JA*, xi<sup>e</sup> ser., vol. viii, 1916, p. 433 ff.

<sup>5</sup> Abū'l-Fidā, *Vite Mohammedi*, p. 2, an-Nawawī, 756.

<sup>6</sup> *Infra*, p. 8. al-Khafāfī, 111, under *ل*, gives an example of the Prophet's use of Ethiopic.

<sup>7</sup> Azraqī, p. 97. See also Essay I in Lammen's *L'Arabie occidentale avant l'Hégire*, Beyrouth, 1928.

<sup>8</sup> Sprenger, *Moh. und der Koran*, p. 64, suggests that the mentos referred to in Sūra. xvi, 105, xxv, 5, 6, may have been an Abyssinian.

also be borne in mind that during the Axumite occupation of S. Arabia many Ethiopic words of cultural significance may have come into current use in Arabia through commercial and political intercourse.<sup>1</sup>

(ii) *Persian*.—The contacts between Arabia and the Sasanian Empire of Persia were very close in the period immediately preceding Islam. The Arab Kingdom centring in al-Hira on the Euphrates had long been under Persian influence and was a prime centre for the diffusion of Iranian culture among the Arabs,<sup>2</sup> and in the titanic struggle between the Sasanian and Byzantine Empires, where al-Hira had been set against the kingdom of Ghassân, other Arab tribes became involved and naturally came under the cultural influence of Persia.<sup>3</sup> The court of the Lakhmids at al-Hira was in pre-Islamic times a famous centre of literary activity. The Christian poet 'Adī b. Zaid lived long at this court, as did the almost-Christian al-A'ahā, and their poems are full of Persian words.<sup>4</sup> Other poets also, such as Tarafa and his uncle Mutalammis, Al-Harith b. Hilliza, 'Amr b. Kulthūm, etc., had more or less connection with al-Hira,<sup>5</sup> while in some accounts we find 'Abid b. al-Abras and others there. There is some evidence to suggest that it was from al-Hira that the art of writing spread to the rest of the Arabian peninsula.<sup>6</sup> But not only along the Mesopotamian area was Persian influence felt. It was a Persian general and Persian influence which overthrew the Abyssinian suzerainty in S. Arabia during Muhammad's lifetime,<sup>7</sup> and there is even a suspicion of Persian influence in Mecca itself. How far Persian cultural influence penetrated the peninsula we have little means of telling, but it will be remembered that one of Muhammad's rivals was

<sup>1</sup> It has been noted by more than one scholar that the terms connected with seafaring and sea-borne trade seem to be greatly influenced by Ethiopic. Andros, *Uregrung*, 15, speaking of this Axumite occupation says: "Mit den neuen Herrschern kamen aber sicher auch Geistliche herüber, und wir dürfen annehmen, dass eine grosse Zahl der äthiopischen Lehnwörter als Bezeichnung für weltliche und religiöse Dinge, die uns im Koran begegnen, während dieser Periode ihren Weg in den arabischen Sprachschatz gefunden haben."

<sup>2</sup> Rothstein, *Die Dynastie der Lakhmiden in al-Hira*, passim, and Siddiqi, 78.

<sup>3</sup> We even hear of Arabs in that region becoming Zoroastrians, vide note on اسبازی in Siddiqi, 79.

<sup>4</sup> Ibn Qutalba, *Sk's*, 136 f. Siddiqi, 82 ff., gives examples from other poets showing how great was the Persian influence on the poetry of that period.

<sup>5</sup> Nicholson, *Literary History*, p. 107, and Shanqī's introduction to the *Mu'allafāt*, Cairo, 1338.

<sup>6</sup> Rothstein, *Lakhmiden*, 27.

<sup>7</sup> al-Taharī, *Aswaleh*, I, 948 ff.; Ibn Hishām, 41-4; Hamza, *Aswaleh*, 139; and see Spiegel, *Iranische Altertumskunde*, III, 454.



an-Naḍr b. al-Ḥārith, who frequently drew away the Prophet's audiences by his tales of Rustam and Isfandiyār.<sup>1</sup>

By فارسی the Muslim writers obviously mean the later Persian language which was known to them when Persia had long been an important part of the Islamic Empire, but the language which would have been known in Arabia in pre-Islamic times, the language with which Muḥammad himself may have come in contact, was Pahlavi,<sup>2</sup> the official language of the Sasanian Empire (A.D. 226-640).<sup>3</sup> This Pahlavi was a curious language whose written form was strangely compounded with Semitic elements, but which in its spoken form doubtless represented a more archaic form of the Persian we find in the later Muslim literature of Persia, though with a greater admixture of Semitic words.

The fact that the pre-Islamic and early Muslim contacts with Persia were with a people using Middle and not Modern Persian has frequently been forgotten by Oriental investigators into the foreign elements in Arabic. Thus Addai Sher on p. 4 of the Introduction to his study *كتاب الالفاظ الفارسية المربة*, in detailing the changes which Persian words have undergone in passing into Arabic, complains that the Arabs frequently added a ج or a ق at the end of words, e.g. they wrote جوزينق or جوزينج for the Persian كوزينه, and قريج for كوزينه, and قريق for كربه. In such cases, of course, the Arabic ج or ق represents the Pahlavi suffix و k, which in Modern Persian becomes a after a short vowel, but is dropped after a long vowel,<sup>4</sup> as in فرشته beside Arm. *frštar* from Phlv. *frštar*. A good example

<sup>1</sup> Ibn Hishām, 235, 236, and see Blochet in *RHR*, xl, 20 ff. Naḍr is supposed to be the person referred to in Sūra xxxi, 5.

<sup>2</sup> Or Middle Persian, as the philologists prefer to call it, see Salemann in Geiger and Kuhn's *Grundriss*, I, and Nöldeke, "Zum Mittelpersischen," in *WZKM*, xvi, 1-12.

<sup>3</sup> Haug, "Essay on the Pahlavi Language," p. 33 in *PPGI*; Herzfeld, "Essay on Pahlavi," in *Pahlavi*, pp. 52-73.

<sup>4</sup> Vide Haug, *Essay on Pahlavi*, p. 117, and Blochet in *Revue Sémitique*, iv, 207. "Note sur l'arabisation des mots persans."

of this occurs in the Qur'ān in the word استبرق, where the Persian

word is استبرد and the Arabic ق and Persian s represent a Pahlavi 𐭪 which appears again very clearly in the Syriac ܐܫܬܪܩ and Armenian աստերկ, which are borrowed from the same Pahlavi word.

It is unfortunate that the Middle Persian literature which has survived to our own time has survived only in late copies, but we have every reason to believe, as in the similar case of the Hebrew codices of the O.T., that the MSS. in our hands represent the genuine ancient books very faithfully. What is even more unfortunate is that so little of the Pahlavi literature has come down to us. It will be noticed in any treatment of the Persian element in early Arabic that there are many cases where there can be little doubt that we are dealing with words borrowed from an Iranian source, but where the only form which can be quoted in comparison is from Modern Persian, the older form from which the word would have been derived not having survived in the remnants of the Pahlavi literature which have come down to our day.<sup>1</sup>

as-Suyūṭī sometimes refers to Persian by the definite title فارسية and sometimes by the more indefinite أعجمية, which like عجمية he also frequently uses as meaning nothing more than *foreign*.<sup>2</sup> There is no ground, however, for thinking that any distinction of dialect is meant to be indicated by the varying use of these terms.

(iii) *Greek*.—as-Suyūṭī uses two terms for Greek in his discussion of the foreign words, viz. يونانية and رومية. Thus in discussing the word رقيم in *Itq.* 321, he tells us that Shaidhala said it was رومية, whereas on the same page in connection with the word سرى he quotes Shaidhala again as saying that the word was يونانية. Dvorrák, *Fremde*, 20, thinks that a distinction is being made here between ancient and medieval

<sup>1</sup> It is possible that a fuller acquaintance with Pahlavi would enable us to explain a number of strange terms in the Qur'ān for which at present we have no solution.

<sup>2</sup> See the discussion on the use of these terms in Dvorrák, *Fremde*, 20, 21.

Greek, and that when the word **يونانية** is used we are to understand the ancient Classical Greek, whereas in contradistinction to this **رومية** stands for Byzantine Greek. When, however, we come to examine the words which are said by as-Suyûṭī's authorities to be either **رومية** or **يونانية** we find that these authorities have no understanding whatever of the matter, and it seems in the last degree unlikely that any of them would have known the distinction between the two forms of Greek.<sup>1</sup>

Any direct contact with the Greek language at the time of Muhammad or the period immediately preceding his birth, would necessarily have been with Byzantine Greek. At that time Byzantine influence was supreme in Syria and Palestine, and the Arab confederacy of Ghassân, which acted as a buffer state between the Byzantine Empire and the desert tribes, and was used as an offset to the Persian influence at al-Ḥira, was a channel whereby Byzantine influence touched the Arabs at many points.<sup>2</sup> Intercourse with Constantinople was constant, and both the pre-Islamic poet Imrū'ul-Qais,<sup>3</sup> and the Ḥanīf 'Uthmān b. al-Ḥawairith<sup>4</sup> are said to have visited the Byzantine court. Contact with Christian communities in Syria which used the Greek language was a channel for the introduction of Greek words, and some trade words may have come as a result of Greek commercial ventures along the Red Sea littoral,<sup>5</sup> as we learn from the *Periplus Maris Erythraei*,<sup>6</sup> that Arab captains and crews were employed in this trade.

Byzantine Greek as a spoken language was doubtless widely spread in Palestine and Syria at the time, and the presumption is that it would be not unfamiliar to many Arabs connected more or less closely

<sup>1</sup> But see Jähig, *Three Essays*, ed. Finkel, pp. 16, 17.

<sup>2</sup> Nöldeke, *Ghassanischen Fürsten*, p. 13 ff. Note also the Greek words occurring in the Nabataean inscriptions, e.g. **סרסן** = *εὐφρόνης*; **סרסן** = *σπαραγγίς*; **סרסן** = *συγκληρικὴ*; **סרסן** = *δωρεῖα*, etc. (on all of which see Cook, *Glossary*), and the number of Greek words in the Palestinian Talmud (cf. S. Krauss, *Griechische und lateinische Lehnwörter im Talmud*, Berlin, 1899).

<sup>3</sup> Röhkert, *Aurelianus der Dichter und König*, 94 ff.; Shapqūf, p. 9; Nicholson, *Literary History*, 104.

<sup>4</sup> Ibn Hishām, 144; and see Castani, *Annali*, I, p. 190.

<sup>5</sup> Thus there is reason to believe that the Ar. **كَلْب** is from *κῶλκας*; cf. Vollers in *ZNMG*, II, 300, 325.

<sup>6</sup> In C. Müller, *Geogr. Graec. Min.*, I, 271.



This S. Arabian language, or language group, as revealed to us from the inscriptions of the Minaean, Sabaeen, Himyaritic, and other kingdoms, belongs to the S. Semitic group, and is closely related to Ethiopic, the classical language of Abyssinia. The latest inscriptions in the language date from A.D. 550, and the language would seem to have been supplanted by Arabic as a spoken language in those regions,<sup>1</sup> even before the time of Muhammad, though the survival to the present day of the Mahri and Soqotri<sup>2</sup> dialects would seem to indicate that in odd corners this old language might have survived until quite a late period. With the break-up of the S. Arabian kingdom tribes of these peoples migrated to other areas of Arabia, so that at the commencement of the Islamic period we find them widely scattered over the peninsula.<sup>3</sup> Though when we meet them there they are using the N. Arabian dialects of the tribes among whom they dwelt,<sup>4</sup> there can be no doubt that words of S. Arabian origin could have found their way into Arabic from these scattered communities.

When we examine the words which the philologists class as *Indian*,<sup>5</sup> we find, however, that none of them are real S. Arabian words. They are merely words which the early authorities could not explain, and had to refer to some remote origin, and so for them *أهند* might quite well have meant the distant land of India, with which the Muslim conquests in the East had made them vaguely familiar.

(v) *Syriac*.—This is undoubtedly the most copious source of Qur'anic borrowings. Syriac, which still survives to-day as a liturgical language and as the dialect of a few communities of Oriental Christians in Syria, Mesopotamia, and Persia, was at that time the spoken language of those Christian communities best known to the Arabs.<sup>6</sup> How widely Syriac was spoken at the time of Muhammad

<sup>1</sup> Nicholson, *Literary History*, p. 6.

<sup>2</sup> Cf. D. H. Müller, *Die Mahri und Soqotri-Sprache*, Wien, 1902-5.

<sup>3</sup> Vide Blan, "Die Wanderung der semitischen Völkerstämme," *EDMG*, xxii (1888), p. 354 ff.

<sup>4</sup> This fact has been forgotten by Taha Husain in his essay on the pre-Islamic poetry, where he argues against the genuineness of some of the old poetry on the ground that while the poet was of a South Arabian tribe his language is North Arabic, and not one of the South Arabian dialects.

<sup>5</sup> Cf. the list in as-Suyūṭī, *Mufaṣṣal*, 51, 52.

<sup>6</sup> For the purposes of this Essay, Syriac = Christian Aramaic, and thus includes the Christian-Palestinian dialect and the Aramaic dialect of the Christian population of N. Syria as well as the Classical Syriac dialect of Edessa, which is the one best known to us from the literature and commonly usurps to itself the title of Syriac.

in the area now known as Syria, is difficult to determine, but it seems fairly certain that while Greek was the dominant literary language in the region at that period the common people of native origin generally spoke Syriac. South of Syria, however, we find that the so-called Christian-Palestinian dialect was more or less in literary use down to the eleventh century,<sup>1</sup> while in the fifth and sixth centuries it was in such common use there and of such importance as to warrant a special translation of the Scriptures and Church manuals into the dialect.<sup>2</sup> It was in Mesopotamia, however, that Syriac was in widest use as a literary and as a colloquial language. It was from this area that Aramaic made such a profound impress on the Middle Persian language and literature,<sup>3</sup> and there can be no doubt that from the Syriac used by the Christian portion of the community of al-Hira and the surrounding districts came the major portion of Syriac influence upon Arabic.

It will be remembered that it was in this area that one of the earliest forms of Arabic script, the Kāfic, was invented, based apparently on a modification of the Syriac script,<sup>4</sup> and it was from the same area that the system of vowel pointing in Arabic was developed from the old Nestorian system.<sup>5</sup> Here also in the court of the kings of al-Hira, the Christian 'Ibādites laid the foundation of Arabic literature,<sup>6</sup> and it was in this area that Arab tribes such as Tamīm and Taghlib and Qudā'a seem first to have come under Christian influence,<sup>7</sup> so that from here, along the trade routes, streams of Christian culture spread throughout Arabia.<sup>8</sup>

We are still in need of a critical discussion of the spread of Christianity in Arabia,<sup>9</sup> but one fact seems certain, namely that such Christianity as was known among the Arabs in pre-Islamic times was

<sup>1</sup> The date when the scribe Abūl copied the *Lectio* published by Erizzo, *Evangelium Hierosolymitanum*, Verona, 1861.

<sup>2</sup> Nöldeke, *EDMG*, xxii, 523, gives this as the date of the version. Since about A.D. 700 (Schulthess, *Grammatik*, p. 7), the language has been superseded as a colloquial by Arabic, and there are Arabicisms to be met with in the MSS. which were written by Arabic-speaking monks, cf. Nöldeke, *loc. cit.*, p. 523 n.

<sup>3</sup> See Haug in *PPG*, and *Essays*, p. 81; and Salemann in Geiger and Kahn's *Grundriss*, I, 250.

<sup>4</sup> Rotstein, *Lehmann*, 27; Moritz in *EJ*, I, 383.

<sup>5</sup> Moritz in *EJ*, I, 384.

<sup>6</sup> Nicholson, *Literary History*, 128.

<sup>7</sup> Cheikh, *Nasrāniya*, see Index under these names.

<sup>8</sup> Nicholson, *op. cit.*, 39.

<sup>9</sup> The discussion was begun by Wright, *Early Christianity in Arabia*, 1855, and continued, though in an uncritical way, by Cheikh in his *Nasrāniya*. The latest and best discussion, though by no means complete, is in Andrae's *Ursprung*, 1023.



largely of the Syrian type, whether Jacobite or Nestorian. In the kingdom of Ghassân the dominant party appears to have been Monophysite,<sup>1</sup> though some, under Byzantine influence, became Melkite.<sup>2</sup> In al-Ḥīra also many important Christian families would seem to have been Monophysite, if we can believe the accounts of the mission of Simeon of Beth Araham,<sup>3</sup> though the predominant party there was Nestorian.<sup>4</sup> The Christian community in S. Arabia at Najrân, which was perhaps the oldest Christian community in Arabia,<sup>5</sup> and whose persecution by the Jewish king Dhī Nawās is mentioned in the Qur'ān,<sup>6</sup> appears to have been a mixed community. There is no doubt that many of them were Nestorians,<sup>7</sup> while others as clearly were Monophysites more or less related to the Monophysite Church of Abyssinia.<sup>8</sup>

Vocabulary of Syriac origin was already coming into use in Arabia in pre-Islamic times. The court of al-Ḥīra was a rendezvous of the poets and litterateurs of the day, and many of the pre-Islamic poets, such as Imrū'ul-Qais, Mutalammis, and 'Adī b. Zaid, were Christians. Their poetry, naturally, was impregnated with Christian words and ideas, but even in the extant poetry of such non-Christians as an-Nābigha and al-A'ahā,<sup>9</sup> who spent much time at al-Ḥīra, we find the same strong influences of Syrian Christianity.<sup>10</sup> The trade routes again were channels whereby Syriac vocabulary entered Arabic. The wine trade,<sup>11</sup> e.g., was largely in the hands of these Christians,<sup>12</sup> and so

<sup>1</sup> Nöldeke, *Ghassanisches Fürsten*, pp. 20, 21.      <sup>2</sup> Andree, *Ursprung*, 31.

<sup>3</sup> See "Lives of the Eastern Saints", by John of Ephesus, in *Patr. Orient.* xvii, p. 140. These converts of Simeon are said to have been brought back to the orthodox faith by the preaching of Maraba (Labourt, *Le Christianisme dans l'Empire perse*, p. 181). Assemani, *Bibl. Or.*, iii, 2, 606, mentions Monophysite Bishops of al-Ḥīra.

<sup>4</sup> Andree, *Ursprung*, 25; Lammens in *ROC*, ix, 32 ff.

<sup>5</sup> See the long account of them in Andree, *Ursprung*, 1-24.

<sup>6</sup> Sūra, lxxv, 4 ff. It is only fair, however, to state that Western scholars are not unanimous in accepting this as a reference to the persecution of Najrân, though the weight of probability is strongly in its favour.

<sup>7</sup> Cf. the "Histoire Nestorienne", in *Patr. Orient.*, v, 330 ff.

<sup>8</sup> Littmann, *Deutsche Abessinien-Expedition*, i, 50.

<sup>9</sup> There is a tradition that an-Nābigha was a Christian, on the strength of which Cheikh includes him among the Christian Arab poets, but Nicholson (*Literary History*, 123), rightly rejects the tradition as without authority. Al-A'ahā also is frequently claimed as a Christian, and is included by Cheikh in his collection, but see Nicholson, p. 124.

<sup>10</sup> Wellhausen, *Beise*, 224; Lyall, *Ancient Arabian Poetry*, pp. 92 and 119; von Krenner in *SBZW*, Wien (1881), vol. xviii, 555 ff.

<sup>11</sup> Jacob, *Altarabisches Beduinenleben*, 99, has an interesting note hereon, referring to *Aqlān*, viii, 79; cf. Wellhausen, *Beise*, 231.

<sup>12</sup> Though Jews also engaged in the trade, cf. Goldziher, *EDNG*, xvi, 186.

we find that most of the early Arabic terms in connection with this trade are of Syriac origin.<sup>1</sup>

There were slight differences in pronunciation between the Jacobites and the Nestorians, and Mingana notes that the vowelling of the proper names in the Qur'ān seems to follow the Nestorian pronunciation rather than the other,<sup>2</sup> though in many cases, as we shall see, the Qur'ānic forms approximate most closely to those found in the Christian-Palestinian dialect.

It is possible that certain of the Syriac words we find in the Qur'ān were introduced by Muḥammad himself. That he had personal contact with Christians of the Syrian Church is definitely stated in the Traditions. We read that he went in early life on trading journeys to Syria with the caravans of the Quraish,<sup>3</sup> and there is an account of how on one occasion he listened to a sermon by Quss, Bishop of Najrān,<sup>4</sup> at the festival of 'Ukāṣ near Mecca.<sup>5</sup> Earlier Christian writers suggested that his mentor was a monk named Sergius,<sup>6</sup> and the legends of Nestor and Bahīra<sup>7</sup> at least show that there was an early recognition of the fact that Muḥammad was at one time in more or less close contact with Christians associated with the Syrian Church.<sup>8</sup>

<sup>1</sup> Rothstein, *Lahwān*, p. 26.

<sup>2</sup> *Syriac Influences*, 83. as-Suyūṭī once (*Itq.* 325) quotes a word as being from the Haurānī dialect, by which he apparently means some dialect of Syriac.

<sup>3</sup> at-Tabarī, *Annals*, i, 1123; Ibn Sa'd, i, 1, 76 ff.; Ibn Hishām, 118 ff.; al-Mas'ūdī, *Murūj*, iv, 132, 133; Sprenger, *Mohammed und der Koran*, p. 6, sees in Sūra, xxxvii, 137, a recollection of his having passed the Dead Sea on one of these journeys.

<sup>4</sup> That he was Bishop of Najrān we learn from *Ld.* viii, 58. From al-Baihaqī's *Māhātīn*, 361 ff., we would gather that he was rather an Arab soothsayer and fortune-teller.

<sup>5</sup> Jāhiz, *Bayān*, i, 119, *Khāṭma*, i, 268. On Quss see Sprenger, *Leben*, i, 102 ff. and Andrae, *Ureprung*, 202 ff.

<sup>6</sup> Al-Kindī, *Riḥla*, p. 76, and the Byzantine writers, e.g. ἡ δὲ τῆς φερδουββῆς δούλου Σέργιος, says George Phrantzas (ed. Niebuhr, p. 226). It is doubtful whether Sergius and Bahīra are different personages.

<sup>7</sup> at-Tabarī, *Annals*, i, 1124; Ibn Sa'd, i, 1, 76; al-Mas'ūdī, *Murūj*, iv, 153. On these legends see Hirschfeld, *New Researches*, 22 ff.; Gotthelf, *ZA.* xiii, 189 ff.; Sprenger, *Leben*, i, 178 ff.; id. 381 ff.; Cestoni, *Annali*, i, 136, 139; Nöldeke, *ZDMG.* xii, 899 ff.

<sup>8</sup> Nestor is obviously connected with Nestorianism (cf. نسطورية) and Bahīra or Bahira is the Syr. ܒܚܝܪܐ — *bahāwerā* (Nöldeke, *ZDMG.* xii, 704 n.), commonly used of monks (Nau, *Exposition nestorienne*, p. 215), though Hirschfeld, p. 23, argues that it is a Jewish word. Loth, *ZDMG.* xxxv, 630 ff., suggests that some of Muḥammad's material may have come from one Suhail, a Greek from the region of Makedon. The question as to whether Muḥammad could have had a Scripture teacher has been discussed by the present writer in an essay in the volume, *From the Pyramids to Paul* (New York, 1936), pp. 95-118.



It goes without saying that not all the words which as-Suyūṭī's authorities class under the term *السريانية* are of Syriac origin. Goldziher has pointed out<sup>1</sup> that *سرياني* was frequently used by Muslim writers for anything ancient, time honoured, and consequently little understood, and he quotes a line from Ibn 'Abd Rabbihi, who in his *'Iqd al-Farīd*, speaking of a notoriously bad copyist, says: *كان إذا نسخ الكتاب مرتين عاد سريانيا* "if he copied a book twice 'twould be Syriac". Dvofák<sup>2</sup> also refers to a common Turkish phrase quoted by Vambéry: *بو سريانميدر بو بز اكليله دق* "Is it perhaps Syriac? We could not understand it," somewhat as we say, "It was all Greek to me." It is thus clear that *سرياني* in the writings of the Muslim exegetes may frequently have meant nothing more than that a word was of the old learned tongues and so more or less unintelligible to the ordinary person.

(vi) *Hebrew*.—We learn from the Muslim historians that Jews were prominent in the pre-Islamic community at Madīna,<sup>3</sup> and that there were in fact three considerable tribes of Jews in that area, the Banū Qainuqā', Banū Quraizā, and Banū Nadīr,<sup>4</sup> who were proprietors of lands and plantations of palm trees, and who exercised no little influence on the Arabs around them.<sup>5</sup> There were also many Jewish tradesmen in the city who are said to have been particularly skilled as jewellers and armourers.<sup>6</sup> We learn also of communities at al-'Alā' (the ancient Dedan), Taima,<sup>7</sup> Khaibar,<sup>8</sup> and Fadak,<sup>9</sup> in North Arabia,

<sup>1</sup> *EDMG*, xxvi, 774.

<sup>2</sup> *Freundeörter*, 22 n.

<sup>3</sup> Ibn Hishām, 361; as-Tabarī, *Annals*, i, 1360 ff. For a discussion of their position and influence there, see Hirschfeld, *REJ*, vii, 167 ff.; Learynsky, *Die Juden in Arabien*, 1910; and Wensinck, *De Joden te Medina*, Leiden, 1908.

<sup>4</sup> We learn also of a tribe Banū Hādāl (or Handal or Bahdal), cf. Yāqūt *Mu'jam*, iv, 482, and see Hirschfeld, *REJ*, vii, 169 ff. The *Aghāni* also mentions other smaller tribes or families.

<sup>5</sup> *Aghāni*, xix, 94.

<sup>6</sup> Cf. Hirschfeld, *op. cit.*; Wellhausen, *Reste*, 330; Caetani, *Annali*, i, 386.

<sup>7</sup> Rudolph, *Abhändlgeln*, p. 1.

<sup>8</sup> Shammakhi, *Dinan*, ed. Shamsī, p. 26; Yāqūt, *Mu'jam*, i, 407.

<sup>9</sup> Yāqūt, *Mu'jam*, ii, 204 ff.

<sup>10</sup> Yāqūt, *Mu'jam*, ii, 855, 857; Abū Dā'ūd, *Sunan*, xix, 28.

and doubtless they were known in many other areas from which, however, no evidence of their presence has survived. We have no evidence as to when they arrived in N. Arabia, but it was possibly at an early period.<sup>1</sup> Arabian legend places their first settlements there in the time of Moses and Aaron.<sup>2</sup> Acts ii, 11, would seem to indicate that there were settlements of them there at the commencement of the Christian era, and in the Mishna (Shabb. vi, 6)<sup>3</sup> we have fairly reliable evidence of early settlements in that area.<sup>4</sup> It has been frequently suggested that the destruction of Jerusalem in A.D. 70 drove many Jewish families to seek refuge in N. Arabia, and thus added to the importance of the communities already settled there.<sup>5</sup>

There were Jewish settlements also in S. Arabia.<sup>6</sup> Whether they were founded by Jews who had followed the spice road from N. Arabia,<sup>7</sup> or by traders who had crossed from Egypt or Abyssinia,<sup>8</sup> it is impossible now to say. Perhaps there were communities there from both these centres of trade. That they exercised no little religious influence there is indicated both by the Jewish imprint on many of the S. Arabian religious inscriptions,<sup>9</sup> and by the fact that we have very consistent tradition as to the conversion of one of the Himyarite kings to Judaism.<sup>10</sup> It was the persecution of the Christian communities by this proselyte Dhū Nawās, or Masrīq, which was said to have led to the Axumite invasion and occupation of S. Arabia.

The polemic of the Qur'ān itself is sufficient evidence of the importance of the Jews as a religious body in the community to which Muḥammad addressed his message. As, however, these Arabian Jews all bear Arab names, are organized in tribes on the Arab fashion, and, when we meet them in the literature, act and talk like genuine Arabs, some have thought that they were not real Jews but Arab

<sup>1</sup> Torrey, *Foundation*, 10 ff., argues for a considerable settlement of expatriated Jews in Taima as early as the sixth century B.C.

<sup>2</sup> *Aghāṭī*, xix, 94.

<sup>3</sup> i.e. fol. 66a.

<sup>4</sup> Notice also that there are numerous Arabic words and Arabisms in the Mishna, cf. Margoliouth, *Schweich Lectures*, p. 58.

<sup>5</sup> Caetani, *Annali*, i, 383; Lezynsky, *Die Juden in Arabien*, p. 6.

<sup>6</sup> *Aghāṭī*, xiii, 121.

<sup>7</sup> Rudolph, *Abhängigkeit*, p. 1; Wellhausen, *Reste*, 230.

<sup>8</sup> Caetani, *Stadi*, i, 261.

<sup>9</sup> Margoliouth, *op. cit.*, 67 ff., thinks there is some doubt about this, but see *MW*, xix, 13.

<sup>10</sup> Moberg, *Book of the Himyarites*, xlii ff.; Fell in *EDMG*, xxxv, 1-74; Ibn Hishām, 20 ff.; al-Tabarī, *Annals*, i, 918 ff.; al-Mas'ūdī, *Muraj*, i, 125.

proselytes.<sup>1</sup> It is difficult, however, in face of the polemic of the Qur'ān, to think of them as other than Jews by race as well as religion, and their adoption of Arab customs may well be explained by the Jewish habit of assimilating themselves to the community in which they dwell.<sup>2</sup>

Whether these Jews had any great familiarity with Hebrew, however, is a different question. One would gather from the Qur'ān that they were far better acquainted with the Rabbinic writings than they were with the Scriptures, and when we find Muhammad borrowing technical terms of Jewish origin they are generally of an Aramaic rather than a Hebrew form. It would seem from a passage in Ibn Hishām,<sup>3</sup> that they had a Beth ha-Midrash which Muhammad visited on at least one occasion,<sup>4</sup> though we are left to conjecture what they studied there. Some accounts we have do not speak very highly of their intellectual acquirements.<sup>5</sup> On the whole, one would judge that much of Muhammad's knowledge of Judaism was gained from the general stock of information about Jewish practices and versions of Jewish stories and legends that were current among the Arabs who had lived in contact with Jewish communities, for much of this material, as we shall see, can be found also in the old poetry.<sup>6</sup> Certainly some of his knowledge of Judaism came through Christian channels, as is demonstrated by the Christian form of many Old Testament

<sup>1</sup> Winkler, *HPAG*, vi, 222; Margolin, *op. cit.*, 61. Hirschfeld, *New Researches*, p. 8, notes that the Arabs seem to have intermarried freely with them.

<sup>2</sup> The second essay in Lammens's *L'Arabie occidentale* contains much interesting material on the position of Jews in the Hijāz at the time of Muhammad, though he is inclined to emphasize their influence a little too strongly.

<sup>3</sup> p. 383 and Baij, on Sūra, ii, 91. Abū Bakr also visited this Beth ha-Midrash, vide Ibn Hishām, 588. Pautz, *Offenderung*, 39, translates the words بيت المراسى by Synagogue, but see Geiger, 13.

<sup>4</sup> There is also a Tradition that Muhammad used to listen to Jabr and Yasar, two Jewish smiths at Mecca, as they read together out of their Scriptures. Vide Margolin, *Mohammed*, 108.

<sup>5</sup> This is indeed suggested by the Qur'ān itself, Sūra, ii, 80, though we also gather from the Qur'ān that they had copies of their Scriptures and could write (ii, 78, 129). Tabari, *Tafsir*, xxi, 4, has a tradition that the Madinan Jews read the Torah in Hebrew and interpreted it in Arabic. (On their dialect, cf. Caetani, *Aenali*, i, 288; Leszynsky, 22 ff.) As to what Scriptures we may reasonably suppose them to have possessed, see Hirschfeld, *New Researches*, 103.

<sup>6</sup> Torrey, *Foundations*, following Aug. Müller, assumes that these Arabian Jews spoke a Judaeo-Arabic dialect, and refers to this dialect all the curious forms found in the Qur'ān, e.g. زبور for *psalm*, etc. The theory is interesting but hardly convincing. Even less convincing is the theory of Finkel, elaborated in an essay in *MF*, 1932, p. 189 ff., that the Jewish material in the Qur'ān comes from non-Talmudic, old Israelitish tradition.

names that occur in the Qur'ān.<sup>1</sup> It is probable that in the Qur'ān there is evidence that Muḥammad attempted to purchase information about the Scriptures from certain Jews of the city only to find later that they had deceived him,<sup>2</sup> and Geiger seems to suggest<sup>3</sup> that perhaps Muḥammad deliberately sought for and incorporated Jewish terminology into his revelation in order to win over the Jews before he made his final break with them.

as-Suyūṭī sometimes uses *عبرانية* or *عبرية* to denote Hebrew, and sometimes *لغة اليهود*, and once, in discussing *لينة*, he says that the word was *بلسان يهود يثرب* "in the tongue of the Madinan Jews".<sup>4</sup> Dvotšák, *Fremde*, 19, would draw a distinction from as-Suyūṭī's use of these terms, taking *عبرانية* and *عبرية* to mean classical Hebrew, and *لغة اليهود* as the language of the Jews of later times, perhaps the dialectal Hebrew used in Arabia.<sup>5</sup> One is inclined to doubt, however, whether the Arab philologists had sufficient knowledge to make such a distinction between the earlier and later forms of Hebrew, and an examination of the words which as-Suyūṭī's authorities place in the two classes,<sup>6</sup> makes it perfectly clear that there is nothing more in this distinction than there is in his varying use of *بالنبطية* and *بلغة النبط*.

Moreover, from *Muzhār*, i, 105, it would seem that the term *عبرانية* was used somewhat vaguely by the philologists.

(vii) *Nabataean*.—We find in as-Suyūṭī's lists quite a number of words which various authorities claim to be of Nabataean origin. The Nabataean kingdom, which from about the sixth century B.C. had stretched over the territory from the old Edomite kingdom in the

<sup>1</sup> See herein under *إسماعيل*, *إسحاق*, *إسحاق*, etc. Mingana, *Syriac Influence*, 82, goes so far as to say that there is not a single Biblical name in the Qur'ān which is exclusively Hebrew in form.

<sup>2</sup> *Sūra*, ii, 74, 169.

<sup>3</sup> *Was hat Mohammed aus dem Judenthume aufgenommen*, p. 26.

<sup>4</sup> *Iḍg*, 324.

<sup>5</sup> Especially in view of the phrase: *لغة يهود يثرب*.

<sup>6</sup> *Vide Huxley*, pp. 66-9.

south-east of Palestine as far north as Damascus,<sup>1</sup> was of Arab origin, and exercised no little influence on the Ḥaurān and N. Arabia, even after it was absorbed in the Roman *Provincia Arabia*. Its deities Allāt, Manṭhū, and Hubāl, were revered even in Mecca,<sup>2</sup> and its period of power and prosperity was near enough to the period when we first come in contact with the pre-Islamic literature for the memory of it still to linger, much embellished with legendary details, in the poetic lore of the desert Arabs. We have a fair idea of the Nabataean language<sup>3</sup> from numerous inscriptions collected in N. Arabia,<sup>4</sup> but the Nemara inscription from the Ḥaurān, dated A.D. 328,<sup>5</sup> is in classical Arabic, though written in Nabataean characters, and shows that by that date the old Nabataean language had been supplanted by Arabic. When the philologists use the term *نبطي*, however, it does not necessarily refer to these *Naṣṣarānī* of Petra and the Ḥaurān, for the Arabs used the word for many communities in Syria and Irāq, and as Nöldeke has shown,<sup>6</sup> the Muslim philologists really mean Aramaic when they speak of *النبطية*.

We have already discussed how Syriac words may have come into Arabic, and need say no more on the subject of the Christian Aramaic. If the Jews of Arabia were Jews by race, and not merely proselytes, we might expect that Jewish Aramaic would have been more commonly known among them than Hebrew,<sup>7</sup> and this is confirmed by the fact that, as we have already noticed, the Jewish words in the Qur'ān are more generally Aramaic in form than Hebrew. It is not necessary

<sup>1</sup> *EBE*, ix, 121, and Quatremère in *JA*, xv (1835, p. 5 ff.).

<sup>2</sup> *אלל* and *מנח* are the *אלל* and *מנח* of Sura, liii, 19, 20, and *חבל* is the *حبل* who, as we learn from al-Mas'ūdī, *Murūj*, iv, 48, was the chief god of the Ka'ba.

<sup>3</sup> Nabataean was a dialect of West Aramaic, though full of Arabic words and idioms.

<sup>4</sup> Collections will be found in *CIS*, vol. ii; de Vogüé, *Inscriptions sémitiques*; and Euting, *Nabatäische Inschriften aus Arabien*, Berlin, 1885.

<sup>5</sup> Lidzbarski, *Ephemeris*, ii, 34.

<sup>6</sup> *EDMG*, xxv, 122 ff. al-Mas'ūdī, *Murūj*, iii, 246, says that the country of Babel was occupied by the Nabataeans. Sometimes, however, *نبطي* is used just like *سرياني* to mean something in a language unintelligible to the Muslim savants, cf. the reference in Margoliouth's *Sakusiah Lectures*, p. 65 n., to *Israh al-Mantiq*, p. 168.

<sup>7</sup> "The Jews in North Arabia and Syria read the Bible in Synagogues in the Hebrew original, but for domestic study they probably used Aramaic translations as did the Christians. Many Biblical words which occur in the Qur'ān have evidently gone through an Aramaic channel."—Hirschfeld, *New Researches*, 32.

to assume that many of these words were borrowings of the Prophet himself, for in a city like Madīna, where Jewish influence was so strong and where there was apparently a keen interest in religious matters, it is probable that many such words would have been borrowed in pre-Islamic times, and as a matter of fact many such are to be found in the old poetry.<sup>1</sup>

It is not impossible, of course, that Aramaic words may have entered from sources which were neither Syrian nor Jewish, but it is doubtful if any words of the genuine Nabataean dialect are to be found in the Qur'ān. A glance at as-Suyūṭī's list of so-called Nabataean words<sup>2</sup> gives one the impression that the philologists used the term mainly as a cloak for their ignorance, نبطية being a good enough designation for any strange word whose origin they could not ascertain.<sup>3</sup>

(viii) Coptic.—as-Suyūṭī finds some six words which his authorities, Shaidhala, al-Wāsiṭī, and others, classed as Coptic loan words.<sup>4</sup> It hardly needs saying that none of them are Coptic, and indeed in the case of some of them one wonders why anyone ever thought of considering them other than Arabic. Coptic was the liturgical language of the Christian communities of Egypt at the time of Muḥammad, as indeed it has remained to the present day. How much more than a liturgical language it was is doubtful, though we have reason to believe that the cultural language, if not the language of everyday life in Egypt at that period, was Greek.<sup>5</sup> It is practically certain that Greek would have been the language of commerce, and we may well doubt whether any Coptic vocabulary would have entered Arabic along the trade routes.<sup>6</sup> It is a remarkable fact that the colloquial Arabic of Egypt which grew up after the Muslim conquest of the country, while it is full of Greek loan words contains but few words derived from Coptic.

That Muḥammad himself had at least one point of intimate contact

<sup>1</sup> The classical discussion of this element in Arabic vocabulary is Fraenkel's *Aramäische Fremdwörter im Arabischen*, Leiden, 1886.

<sup>2</sup> *Maṭnī*, 59-62.

<sup>3</sup> So Drowān, *Fremden*, 21, 22.

<sup>4</sup> *Maṭnī*, pp. 62-4.

<sup>5</sup> Bossett, *JThS*, xxvii, 148 ff. suggests that Coptic was perhaps never much more than a liturgical language.

<sup>6</sup> Evidence of early contact with Mecca may be seen in the story of Coptic workmen having been employed in the rebuilding of the Ka'ba.



with Egyptian Christianity is evident from the fact that one of his concubines was Miriam, a Coptic slave girl,<sup>1</sup> who was the mother of his beloved son Ibrāhīm, and the cause of no little scandal and flurry in the Prophet's domestic circle. It is possible that he learned a few Christian legends from Miriam, but if he learned along with them any new Christian terminology of Coptic origin, this has left no trace in the Qur'ān.

As we might expect, the Muslim philologists show no real acquaintance with the Coptic language, in spite of the fact that in discussing the word غساق as-Suyūṭī (*Itq.* 323) refers to a dialect of Coptic, viz.

الطحاوية.<sup>2</sup> Dvořák, arguing from the fact that the philologists stated

that الأولی meant الآخر in Coptic, and الآخر meant الأولی,<sup>3</sup> suggests that the Muslims simply made these statements in order to throw contempt on the Coptic community.<sup>4</sup> In any case it is clear that there is no philological justification whatever for their attribution of a Coptic origin to any Qur'ānic words.

(ix) *Turkish*.—It goes without saying that no dialect of Turkish had any influence on Arabic until well on into the Islamic period. There is one word, however, which we find given as Turkish by quite an array of authorities including even al-Jawālīqī,<sup>5</sup> and Ibn Qutaiha,<sup>6</sup> viz. غساق, which occurs twice in the Qur'ān (xxviii, 57, lxxviii, 25), and is said to mean the corruption which oozes from the bodies of the damned. The word غساق certainly can be found in the Turkish

<sup>1</sup> There is, of course, no certainty that Miriam was a Copt by race, and there are some grounds for thinking that she may have been an Abyssinian slave-girl living in Egypt before she was sent as a gift to Muḥammad.

<sup>2</sup> طحا is a district of Upper Egypt, cf. Yāqūt, *Mu'jam*, 61, 516.

<sup>3</sup> *Itq.* 319; *Musne*, 43.

<sup>4</sup> *French*, 23, 24. Along with الأولی must be classed طائن of iv, 54, which clearly means "inner linings", but which the same authorities, according to as-Suyūṭī, may mean "exteriors" (ظواهر) in Coptic. It should be noted, however, that as-Suyūṭī also quotes authorities as claiming that وراء was Nabataean for امام, see *Itq.* 325; *Musne*, 61.

<sup>5</sup> *Mu'arrab*, 107 (cf. Khafāji, 142); as-Suyūṭī, *Itq.* 323; *Musne*, 64. Others, however, as we have seen, said it was Coptic.

<sup>6</sup> *Adab al-Kātib*, 527.

Lexicons, but is obviously a loan word from Arabic.<sup>1</sup> The only reason one can suggest for the common opinion that it was Turkish is that the word may in later times have come to be commonly used by the Turkish soldiery at the Muslim courts, so that the scholars, at a loss how to explain so curious a word, jumped to the conclusion that it must be Turkish, and this opinion was then, as usual, attributed to the circle of Ibn 'Abbās.

(x) *Negro*.—Two words, *حصب* meaning *fuel* and *منساة* a *staff*, as-Suyūṭī tells us,<sup>2</sup> were considered by some authorities to be borrowings from the language of the woolly haired blacks *الزنجية*. This *زنجية* is the language of the *زنوج*, and the Lexicons inform us that *الزنج* is *روى زنج* from *زنجي* or *زنجي* from *زنجي* is like *روى* from *روم* or *فارسي* from *فرس*. The only reason for the philologers classing Qur'anic words as *من الزنجية* is that they were entirely at a loss to explain the words and so suggested an origin in some remote corner of the earth, which perhaps appealed to them as better than giving no origin at all.<sup>3</sup>

(xi) *Berber*.—Sometimes we find as-Suyūṭī quoting authority for words being *بلغة البربر*, and at other times for their being *لسان اهل المغرب* or *لسان اهل الغرب*, which mean the same thing.<sup>4</sup> By

<sup>1</sup> See Redhouse, *Turkish Lexicon*, sub voce.

<sup>2</sup> *Itg*, 320; *Mutaw*, 64. Other authorities, however, said that *منساة* was Ethiopic (*Itg*, 325; *Mutaw*, 42).

<sup>3</sup> *Id.*, III, 114. The word is familiar to us from Zanzibar.

<sup>4</sup> "Es lässt sich nicht verkennen, dass wir es hier mit willkürlicher Verhüllung und Verschönerung der Unwissenheit zu thun haben, die sich überdies, indem sie eine weit abliegende Sprache als Ursprung eines Wortes hinstellt, möglicherweise auch den Schein der Gelehrsamkeit zu geben trachtet. Dies scheint mir der Fall bei den Wörtern zu sein, die auf die Sprache der Berbern, Neger, Afrikaner u.ä. zurückgeführt werden, Sprachen, die von unserem erweiterten Standpunkte der Wissenschaft wenig bekannt sind: umso weniger können wir eine Kenntnis derselben bei den Arabern voraussetzen, und noch weniger ihr Vorkommen im Koran erklären." Dvornik, *Freunde*, 21.

<sup>5</sup> This is obvious from as-Suyūṭī's discussion of *هل*, vide *Itg*, 326.



Berber, the philologists mean the Hamitic languages of N. Africa,<sup>1</sup> known to us at the present day from the Tamashek, Kabylî, and kindred dialects. The spread of Islam along N. Africa brought the Arabs into contact with these Berber tribes,<sup>2</sup> whose influence on Islam in that area was as profound as that of the Turks in Mesopotamia, but it is ridiculous to think that any elements of Berber vocabulary entered Arabic in the pre-Islamic or Qur'anic period. One may doubt whether any of the Muslim philologists had any acquaintance with the Berber dialects,<sup>3</sup> and certainly the words quoted as Berber by as-Suyûtî's authorities have no connection with any Hamitic tongue. Again all we can say

is that these words were puzzles to the scholars of the day, and **بلسان** or **أهل المغرب** بلغة البربر at least sounded well as a cloak for their ignorance.

From the discussion thus far it has become obvious that we cannot rate very highly the work of the Muslim authorities who have dealt with this difficult and important subject.<sup>4</sup> Goldziher has well said that "to attempt to explain all that has been set forth (by these authorities) as Hebrew, Syriac, Nabataean, etc., from one's knowledge of these tongues would be undertaking a fruitless task. These languages, like the people who spoke them, belong to a grey antiquity, and are merely general terms for anything mysterious, esoteric, and ununderstandable, and to which belongs everything of whose origin there is no certainty, but whose great age is obvious."<sup>5</sup> Occasionally one gets flashes of what looks like philological learning, as e.g. when we find at-Tabarî in the Introduction to his *Tafsîr* (i, 6), quoting Hammâd

b. Salama on **فرت من قسورة**,<sup>6</sup> to the effect that the word for *lion* in

<sup>1</sup> See al-Mas'ûdî, *Murûj*, iii, 242, for the home of the Berbers.

<sup>2</sup> Once, in dealing with **أهل الأندلس** as-Suyûtî (*Itj*, 323) refers to **أهل الأندلس**, by which he probably means Berber.

<sup>3</sup> Their theories as to the origin of the Berbers are interesting. al-Mas'ûdî, *Murûj*, iii, 241, makes a curious confusion between the Philistines and the Phoenicians, for he tells us that the Berbers came from Palestine and settled in N. Africa, and that their kings were known as **جالوت** a dynastic name, the last bearer of which was the Jālūt who was killed by David.

<sup>4</sup> The philologists did much better in dealing with such foreign words outside the Qur'ân, i.e. with later borrowings of Islamic times. Some account of them and their methods will be found in Siddiqi, *Studies*, 14-64.

<sup>5</sup> *SDMG*, xxvi, 786.

<sup>6</sup> lxxiv, 51. Hammâd's line of Tradition as usual goes back to Ibn 'Abbâs.

Arabic is **أسد**, in Persian **شار**, in Nabataean **أريا**, and in Ethiopic **قسورة**. An examination of the Lexicons, however, shows that there is nothing in Aramaic or Ethiopic even remotely resembling these words, though **شار** is somewhat like the Persian **شير** = Pahlavi **šēr**, meaning *tiger* or *lion*.<sup>1</sup> Indeed, as a general rule, the philologists are at their best when dealing with Persian words, a fact which may perhaps be explained by the Persian origin of so many of these savants themselves.

All things considered, one is not surprised that they had so little success with the problems of the foreign words in the Qur'ān, or that they detected so few out of the relatively large number recognized by modern scholarship, for they had but the most meagre philological resources at their disposal. What is cause for surprise is that as-Suyūṭī is able to gather from the older authorities so many words whose Arabic origin to us is obvious, but which they regarded as foreign.

One group of these we may explain as Dvofák does,<sup>2</sup> as cases where the Arabic word is rare,<sup>3</sup> or occurs in a context where the usual meaning perhaps does not lie immediately on the surface, but where the word can be easily explained from related words or from the sense of the passage, and so comes to be regarded as a foreign word with that meaning. As examples we may take two words that are said to be the one Nabataean and the other Coptic.

(i) In xix, 24, we have the word **تحت** which as-Suyūṭī tells us<sup>4</sup> was considered by Abū'l-Qāsim in his *Lughāt al-Qur'ān*, and by al-Kirmānī in his *Al-'Ajd'ib*, to be a Nabataean word meaning **بطن**. The growth of this theory is fairly clear. The word occurs in a passage where Muḥammad is giving an account of the birth of Jesus, an account whose main features he had derived from some oral reproduction of the fables of the *Hist. Nativ. Mariae*. In the first place we note that the Qurra' were not certain of the reading, for Baiḍ, *in loco*, tells us that some read **فَنَادَاهَا مِنْ تَحْتِهَا** while others read **فَنَادَاهَا**

<sup>1</sup> Cf. *PPG*, 214; Horn, *Grundriß*, § 803.

<sup>2</sup> *Freunde*, 28.

<sup>3</sup> In the list of words of this class it will be noted that most are *hapax legomena* in the Qur'ān.

<sup>4</sup> *ib.*, 320; *Mutaw*, 63.

مِنْ تَحْتِهَا. Secondly, there was some difference of opinion among the exegetes as to whether the one who called was Gabriel, standing at the foot of the hill, or the babe Jesus. Now it seems clear that when they felt some difficulty over this تَحْتِ, certain of the exegetes who knew from Christian sources that the one who called was the babe, and who had probably heard of the legends of Jesus speaking to his mother before his birth,<sup>1</sup> assumed that تَحْتِ could not be taken here in its usual Arabic meaning of *beneath*, but must be a foreign word meaning *بطن* or *womb*. The guess of Nabataean, of course, has nothing to support it, for the Aramaic ܬܚܬܐ like the Hebrew תחת, Syriac ܬܚܬܐ, and Ethiopic ታከተ, has exactly the same meaning as the Arabic تَحْتِ.

(ii) In xii, 23, we read that Joseph's mistress says to him هَيْتَ لَكَ. The word occurs only in this passage in the Qur'ān and is a rare expression even outside the Qur'ān, though, as has been pointed out by Barth,<sup>2</sup> there can be no question that it is genuine Arabic. It was so rare and unusual a word, however, that it was early taken by the exegetes as foreign<sup>3</sup> and explained as Coptic,<sup>4</sup> doubtless on the ground that the Egyptian lady would have spoken to her slave in the Egyptian tongue, and as the only Egyptian language known to the Muslim philologists was Coptic, this rare word was taken to be of Coptic origin.

Similarly سَيْتُهَا in xii, 25, which is explained as Coptic for *زوجها*,<sup>5</sup> was doubtless a case of the same sort, and likewise two other Coptic suggestions in the same Sūra, viz. مَرْجَاةٌ and بَضَاعَةٌ of xii, 88, both of

<sup>1</sup> See Tha'labī, *Qisas al-Anbiyā'*, p. 289.

<sup>2</sup> *Sprachwiss. Untereuch.*, i, 22, with reference to Ibn Ya'ish, i, 409, line 7. Cf. also Reckendorf, *Die syntaktischen Verhältnisse des Arabischen*, Leiden, 1898, p. 325; Wright, *Arabic Grammar*, i, 294 d.

<sup>3</sup> Siddīqī, *Shudhū*, 13.

<sup>4</sup> *Iḡ.*, 325. Others thought it Aramaic (*Mufaw.*, 54) or Ḥauranite (*Mushāḥ.*, i, 120), or Hebrew (*Iḡ.*, 325).

<sup>5</sup> *Iḡ.*, 322, from Al-Wāsiṭī.

which are said to be Coptic for قلیل,<sup>1</sup> though, of course, there is nothing in the Coptic vocabulary to justify this assertion, and the words are undoubtedly genuine Arabic.

In this group we may also class the following words collected by as-Suyūṭī from earlier authorities as foreign borrowings, but which are all obviously Arabic. عَبَّت in xxvi, 21, which is said to be Nabataean for قَتَلَتْ,<sup>2</sup> اِبْلَى in xi, 46, which some took to be Indian or Ethiopic for اشرى;<sup>3</sup> and اخلد of vii, 175, which was said to be Hebrew for مال;<sup>4</sup> and حصب of xxi, 98, said to be Zinjī for تحريك حطب;<sup>5</sup> also رَمَز in iii, 36, said to be a Hebrew word meaning الشفتين;<sup>6</sup> and رَهْو of xlv, 23, said to be of Nabataean or Syriac origin;<sup>7</sup> and شطر of ii, 139-145, which is claimed as Ethiopic;<sup>8</sup> and غاض in xi, 46; xiii, 9, also said to be Ethiopic;<sup>9</sup> also كَوَّر of xxxix, 7; lxxxi, 1, explained as the Persian for غور;<sup>10</sup> and لينة of lix, 5, said to be Hebrew;<sup>11</sup> and مناقص of xxxviii, 2, said to be Nabataean or Coptic

<sup>1</sup> Itg. 324, and *Mutaw*, 63. There is apparently some confusion between the two on the part of the *Mutaw*, for in the *Muṣaddḥah*, from which both the *Itg* and the *Mutaw* draw, only مَرَجَان is given.

<sup>2</sup> Itg. 323, and see Dvořák, *Fremde*, 20.

<sup>3</sup> Itg. 318; *Mutaw*, 39, 51. Ethiopic በለዐ (Heb. בָּלַע; Syr. ضَلَا; Aram. ܒܠܥ) will give a form አበለዐ, but the Qur'anic اِبْلَى is doubtless a normal Arabic formation from ابلع, cf. Rāghib, *Mufradāt*, 39.

<sup>4</sup> Itg. 318; *Mutaw*, 56.

<sup>5</sup> Itg. 320; *Mutaw*, 64; see also Fleischer, *KL. Schr.* II, 132.

<sup>6</sup> Itg. 321; *Mutaw*, 57.

<sup>7</sup> Itg. 321; *Mutaw*, 64, 81.

<sup>8</sup> Itg. 322; *Mutaw*, 37.

<sup>9</sup> Itg. 323; *Mutaw*, 45.

<sup>10</sup> Itg. 324; *Mutaw*, 46.

<sup>11</sup> Itg. 324; *Mutaw*, 63; and see Dvořák, *Fremde*, 20.

for *قرار*<sup>1</sup>; and *منساة* of xxxiv, 13,<sup>2</sup> and *ناشئة* of lxxiii, 6,<sup>3</sup> both of which are said to be derived from an Abyssinian source; also *هَوْن* of xxv, 64, claimed as Syriac or Hebrew<sup>4</sup>; and *وزر* of lxxv, 11, said to be Nabataean for *الجبل والملاء*<sup>5</sup>; also *يَحْوَر* of lxxxiv, 14, explained by some as Ethiopic for *يرجع*<sup>6</sup> and *صهر* of xxii, 21, said to be Berber for *نضج*<sup>7</sup>; also *اصرى* in iii, 75, which is said to be Nabataean for *عهدى*<sup>8</sup>; and *أَوَاه* of ix, 115; xi, 77, which some took to be Abyssinian or Hebrew<sup>9</sup>; and *اَوَاب* in xvii, 27, etc., which was also claimed as of Abyssinian origin<sup>10</sup>; and *يَصْدُون* of xliii, 57, which some said meant *يَضْجُون* in Ethiopic.<sup>11</sup>

Another group consists of rare words used in the Qur'ān, which may be Arabic or may not be. A word like *قَسْوَرَة* in lxxiv, 51, is a puzzle at the present day, so that it is no wonder if it gave some trouble to the early exegetes. It is usually taken to mean *lion*, and as-Suyūṭī quotes authorities for its being an Abyssinian word.<sup>12</sup> There is no such word, however, in Ethiopic or any of the later Abyssinian dialects, the common Ethiopic words for *lion* being *አስድ* = Ar. *أسد*, or *ዐንበሳ* (sometimes *አንበሳ*) = Ar. *عَلَبَس*. Addai Sher, 126, suggests that the word is of Persian origin, but there seems no basis for this. So far as one can see there is nothing in any of the other languages

<sup>1</sup> *Iq.* 325; *Mutaw.* 63; the *Mahādīdīsh* agrees with *Mutaw.*

<sup>2</sup> *Iq.* 325; *Mutaw.* 43, 64.

<sup>3</sup> *Iq.* 325; *Mutaw.* 43.

<sup>4</sup> *Iq.* 325; *Mutaw.* 63, 56.

<sup>5</sup> *Iq.* 325; *Mutaw.* 61.

<sup>6</sup> *Iq.* 325; *Mutaw.* 44, *ḤḥC* from *ḥḥ* is perhaps in mind here, or may be

*ḤḥC*.

<sup>7</sup> *Iq.* 326; *Mutaw.* 65.

<sup>8</sup> *Iq.* 319; *Mutaw.* 62.

<sup>9</sup> *Iq.* 319; *Mutaw.* 38, 57.

<sup>10</sup> *Iq.* 319; *Mutaw.* 42.

<sup>11</sup> *Iq.* 325; *Mutaw.* 44.

<sup>12</sup> *Iq.* 323; *Mutaw.* 48.

to help us out, and perhaps the simplest solution is to consider it as a formation from قَسَر, though the great variety of opinions on the word given by the early authorities makes its Arabic origin very doubtful. Very similar is مهل,<sup>1</sup> which is said to mean either fused brass or the dregs of oil,<sup>2</sup> as-Suyūṭī quotes early authorities for its being a Berber word,<sup>3</sup> which of course is absurd. Hebrew מְהַל<sup>4</sup> and Aram. מְהַל, meaning to spoil wine by mixing water with it, may have some connection with the meaning دردی الزيت or عكر الزيت

given by the Lexicons,<sup>5</sup> but it is difficult to derive the Qur'ānic مهل from this, and equally difficult to explain it as an Arabic word.<sup>6</sup>

Yet a third group consists of those few words where a little linguistic learning has led the Muslim philologists into sad error.

For instance, the word آل which occurs only in ix, 8, apparently means consanguinity, relationship, and is a good Arabic word, yet we find as-Suyūṭī<sup>7</sup> telling us that Ibn Jinnī<sup>8</sup> said that many of the early authorities held that this آل was the name of God in Nabataean, the reference of course being to the common Semitic divine name El.

Similarly منظر of lxxiii, 18, which there is no reason for taking as other than a regular formation from فطر to rend or cleave (cf. Heb.

פָּצַח; Syr. ܦܚܚ), is said by some authorities to be Abyssinian,<sup>9</sup> on the ground, apparently, of some hazy connection in their minds

between it and امل. So also دري of xxiv, 35, which Shaidhala and

<sup>1</sup> Sūra, xviii, 28; xlv, 40; lxx, 8.

<sup>2</sup> Jawharī, *Ḥikāḥ*, ii, 241; Rāghib, *Mafraḥ*, 494.

<sup>3</sup> *Iḡ*, 323; *Mufaṣṣ*, 63.

<sup>4</sup> Used only in Ia. i, 22.

<sup>5</sup> *LA*, xiv, 156.

<sup>6</sup> *قاس* of xxxviii, 67; lxxviii, 25 (cf. as-Suyūṭī, *Iḡ*, 323; *Mufaṣṣ*, 64), and *طوى* of xx, 12; lxxix, 18 (cf. as-Suyūṭī, *Iḡ*, 322; *Mufaṣṣ*, 67), are perhaps to be included along with these. <sup>7</sup> *Iḡ*, 319; *Mufaṣṣ*, 61.

<sup>8</sup> The *Mufaṣṣ* tells us that the reference is to his grammatical work *Al-Mufaṣṣṣ*.

<sup>9</sup> *Iḡ*, 325; *Mufaṣṣ*, 43.

Abū'l-Qāsim said was of Abyssinian origin,<sup>1</sup> cannot be other than Arabic, the Eth. 𐩨𐩣𐩪 providing a possibility of solution for philologists who found some difficulty in deriving ڌرّی from ڌرّ to flow abundantly.

With these we may perhaps class سكر of xvi, 69, which was said to be Abyssinian for خل,<sup>2</sup> though Eth. 𐩈𐩢𐩢 is from 𐩈𐩢𐩢 to get drunk (cognate with Heb. 𐤒𐤕; Syr. ܫܚܡ, and cf. Akk. šikaru, Gr. σίκερα), the difficulty apparently arising because the Arabic root سكر means to fill a vessel. Also حرم, a very common word, cognate with Heb. 𐤇𐤓𐤍, was by some taken to be Abyssinian,<sup>3</sup> doubtless because 𐩈𐩣𐩪 was commonly used in the technical sense of to consecrate or dedicate to God. Perhaps also ألم from ألم to suffer pain, which some thought was a Zinjī word, and some Heb.,<sup>4</sup> should come under this head.

Perhaps a fourth class may be formed of a few words like طه and يس. These particular signs occur among the mystic letters of the Qur'ān, which Goossens takes with some probability as contractions for older names of the Sūras,<sup>5</sup> but which puzzled the exegetes, and are taken by them to be foreign words.<sup>6</sup> Similarly سینین of xov, 2, is obviously only a variant of سینا used for purposes of rhyme, but we learn from as-Suyūṭī that some authorities took it to be Abyssinian.<sup>7</sup>

As was to be expected, modern scholarship has detected many more words of foreign origin in the vocabulary of the Qur'ān than

<sup>1</sup> Itg, 350; Mutaw, 45.

<sup>2</sup> Itg, 221; Mutaw, 40.

<sup>3</sup> Itg, 350.

<sup>4</sup> Itg, 319; Mutaw, 58.

<sup>5</sup> In his article in *Der Islam*, xiii, 191 ff.

<sup>6</sup> For طه see as-Suyūṭī, Itg, 322; Mutaw, 40, 52, 61; and for يس Itg, 325; Mutaw, 42.

<sup>7</sup> Itg, 322; Mutaw, 44. As these authorities say it means beautiful in Eth. and 𐩈𐩣𐩪 does mean to be beautiful, we might perhaps class سینین in group three as a blunder due to uncritical knowledge of the cognate languages.



were ever noted by Muslim investigators. In the sixth century Arabia was surrounded on all sides by nations of a higher civilization, the Empires of Byzantium, Persia, and Abyssinia possessed most of her fertile territory, and mighty religious influences, both Jewish and Christian, were at work in the peninsula at the time when Muḥammad was born. In his young manhood Muḥammad was greatly impressed by this higher civilization and particularly by the religion of the great Empire of Roum, and there can be no serious doubt that his conception of his mission, as he first clearly outlined it for himself, was to provide for the Arabs the benefit of this religion and in some measure this civilization.<sup>1</sup> It was therefore natural that the Qur'ān should contain a large number of religious and cultural terms borrowed from these surrounding communities. This religion, as he insists over and over again in the Qur'ān, is something new to the Arabs: it was not likely, therefore, that native Arabic vocabulary would be adequate to express all its new ideas, so the obvious policy was to borrow and adapt the necessary technical terms.<sup>2</sup> Many of these terms, as a matter of fact, were there ready to his hand, having already come into use in Arabia in pre-Islamic times, partly through Arab tribes who had accepted Christianity, partly through commerce with Jews, Christians, and Persians, and partly through earlier inquirers interested in these religions. In fact it is very probable that if we knew more about those elusive personalities—Umayya b. Abī's-Salt, Musailama, and the Ḥanifs, we should find that there was in Arabia at that time a little circle of seekers after monotheism who were using a fairly definite vocabulary of religious terms of Jewish and Christian origin, and illustrating their preaching by a little group of stories partly of Judæo-Christian, and partly Arabian origin. In the beginning Muḥammad but followed in their footsteps, but he grasped the political arm and became a figure in the world, while of the others we can now discern but the hazy outlines, though they so largely prepared the way for him.

It is clear also that Muḥammad set himself definitely to learn about things Jewish and Christian,<sup>3</sup> and thus undoubtedly himself

<sup>1</sup> Bell, *Origin*, 98, 99.

<sup>2</sup> "Thus the Qur'an appeared so foreign to everything with which Arabic thought was familiar, that the ordinary vernacular was inadequate to express all these new ideas," Hirschfeld, *New Researches*, p. 4.

<sup>3</sup> Hirschfeld, however, goes a little too far when he says, *New Researches*, 13, "Before entering on his first ministry, Muḥammed had undergone what I should like to call a course of Biblical training."



imported new technical terms from these sources. It has been remarked not infrequently that the Prophet had a penchant for strange and mysterious sounding words,<sup>1</sup> and seemed to love to puzzle his audiences with these new terms,<sup>2</sup> though frequently he himself had not grasped correctly their meaning, as one sees in such cases as *سَكِينَة* and *قِرْقَان*.

Sometimes he seems even to have invented words, such as *غَسَاق*.

*سَلْسِيل*, and *تَسْنِيم*.

The foreign elements in the Qur'ānic vocabulary are of three distinct kinds :—

(i) Words which are entirely non-Arabic, such as *زَنْجِيل*, *اسْتَبْرَق*, *تَمَارِق*, *فَرْدُوس*, etc., which cannot by any linguistic juggling be reduced to developments from an Arabic root, or which though seemingly triliteral, e.g. *جَبِت*, have no verbal root in Arabic. These words were taken over as such from some non-Arabic source.

(ii) Words which are Semitic and whose triliteral root may be found in Arabic, but which nevertheless in the Qur'ān are used not in the Arabic sense of the root, but in a sense which developed in one of the other languages. Such words as *فَاطِر*, *صَوَامِع*, *دَرَس*, *بَارَك* are illustrations. Words of this class when once naturalized in Arabic may and do develop nominal and verbal forms in a truly Arabic manner, and thus frequently disguise the fact that originally they were borrowings from outside.

(iii) Words which are genuinely Arabic and commonly used in the Arabic language, but which as used in the Qur'ān have been coloured in their meaning by the use of the cognate languages. For instance, *نُور* meaning *light* is a common enough Arabic word, but when

<sup>1</sup> Hirschfeld, *op. cit.*, 5; Droßak, *Freunde*, 17, who says: "In solchen Fällen haben wir dann nichts anderes anzunehmen, als das Streben Muhammed's, durch die seinen Landsleuten mehr oder weniger unverständlichen Ausdrücke sich selbst den Schein der Gelehrsamkeit zu geben und zu imponieren, vielleicht auch die Absicht, mysteriös und undeutlich zu sein"; Bell, *Origin*, 51.

<sup>2</sup> Cf. Sūra, et, 1, 2, 6, 7; lxxiv, 27; lxxvi, 1, 2, etc.

<sup>3</sup> Noldeke, *Säches*, 38.

used with the meaning of *religion* as in ix, 32—"But God determineth to perfect His religion though the unbelievers abhor it," it is undoubtedly under the influence of the Syr. use of ܪܫܝܬܐ. So روح used in a theological sense has been influenced by ܪܫܝܬܐ,<sup>1</sup> and in particular روح القدس is obviously the Syriac ܪܫܝܬܐ ܕܩܕܝܫܐ.<sup>2</sup> So أمّ in the sense of *metropolis* in vi, 92, etc., was doubtless influenced by the Syr. ܐܡܝܬܐ,<sup>3</sup> and نفس when used as a technical religious term may have come under the influence of the Christian use of ܢܦܫܐ.<sup>4</sup> Sometimes there is no doubt of the Qur'ānic word being a translation of some technical term in one of the cognate languages. A clear instance is that of كلمة used of Jesus in iv, 169, etc., where it is obviously a translation of the Syr. ܕܡܬܠܐ of Jno. i, 1, etc.,<sup>5</sup> which like the Eth. ቃል and the Copt. ⲡⲓⲁⲓⲣⲉ represents the Gk. λόγος. Similarly رسول is doubtless a translation of the Syr. ܪܫܝܬܐ = ἀπόστολος, and يوم and ساعة in eschatological passages translate the ἡμέρα and ὥρα of the Judæo-Christian eschatological writings.<sup>6</sup> Casanova<sup>7</sup> claims that علم in such passages as ii, 140, 114; iii, 17, 54, 59, etc., has a technical meaning associated with كتاب and is opposed to the word جاهلية,<sup>8</sup> and is thus meant as a translation of γνώσις,<sup>9</sup> and so of Christian or Gnostic origin. So one might go on enumerating words of undoubtedly

<sup>1</sup> Cf. the Mandæan ܪܫܝܬܐ in Lidbarski's *Mandäische Literatur*, Berlin, 1920.

<sup>2</sup> Mingana, *Syriac Influence*, 85; Pauts, *Offenbarung*, 36; Fraenkel, *Vorsch*, 24.

<sup>3</sup> Mingana, *op. cit.*, 88; Horowitz, *KU*, 141, though ܐܡܝܬܐ is used in precisely the same sense on Phoenician coins.

<sup>4</sup> Mingana, *op. cit.*, 85.

<sup>5</sup> Margoliouth, *FRE*, x, 540.

<sup>6</sup> Doubtless through the Syr. ܪܫܝܬܐ and ܪܫܝܬܐ.

<sup>7</sup> *Mohammed et la fin du monde*, 88 ff.

<sup>8</sup> Which Wellhausen, *Heute*, 71, n. 1, considered to be a translation of *dywos* as in Acts xvii, 30. See also, Casanova, 90; Gerosk, *Christologie*, 104; Noldeke-Schwally, I, 242, n. 10. Lidbarski, *ZS*, i, 94, suggested Gnostic influence here.

<sup>9</sup> Again probably through the Syr. ܪܫܝܬܐ.

Arabic origin, but which as used in the Qur'ān have been influenced more or less by the vocabulary of the religions which were so strongly influencing Arabia just before Muḥammad's day and which made such a profound impress on his own teachings. As these, however, can hardly be called foreign words, only in the rarest instances are they included in the following lists.

Philological questions as to the changes which foreign words undergo in coming into Arabic, need not be discussed here, as such discussion has already been given for Aramaic words by Fraenkel in the Introduction to his *Aramäische Fremdwörter*, and for Iranian words by Siddiqi, *Studien*, 19 ff., 85 ff. On the broader question of demonstration of borrowing, the writer feels that the form of demonstration demanded by certain modern writers is really uncalled for and unnecessary. The English musical terms *piano*, *cantata*, *soprano*, *adagio*, *fortissimo*, *contralto*, *arpeggio*, etc., are obviously borrowed from the Italian, and there is no need of an elaborate demonstration of cultural contact with dates and names and historical connections, to prove that these words, though English, are of Italian origin. Similarly such Arabic words as *جناح* : *مينك* : *زنجيل* : *استبرق* are on the very surface obvious borrowings from Middle Persian, and the philological argument for their foreign origin is perfectly valid on its own ground, without elaborate proof of cultural contact, etc., in each individual case.

## THE FOREIGN WORDS

أَب (abb).

lxxx, 31.

Herbage.

It occurs only in an early Meccan passage describing the good things God has caused to grow on the earth by sending down rain. The early authorities in Islam were puzzled by the word as is evident from the discussion by Tab. on the verse, and the uncertainty evidenced by Zam. and Baid. in their comments, an uncertainty which is shared by the Lexicons (cf. *LA*, i, 199; Ibn al-Athîr, *Nihāya*, i, 10), and particularly by the instructive story given in Bagh, vii, 175. as-Suyûtî, *Isq*, 318, quotes Shaidhala as authority for its being a foreign word meaning grass in the language of أهل الترب, by which, as we gather from the *Mutaw*, 65, he means the Berber tongue.

There can be little doubt that it is the Aram. אִבָּא (= אִנְבָּא of Dan. iv, 9, where the Dagesh forte is resolved into Nûn). The אִבָּא of the Targums is the equivalent of Heb. אֵץ from אֵצֶב to be green (cf. Cant. vi, 11; Job viii, 12). Fraenkel, *Vocab*, 24, thought that the Arabic word was a direct borrowing from the Targumic אִבָּא, but the probabilities seem in favour of its coming rather from Syr. ܐܒܐ, meaning *quicquid terra producit* (Mingana, *Syriac Influence*, 88). It was probably an early borrowing from the Mesopotamian area.<sup>1</sup>

أَبَايِلَ (abāyil).

cv, 3.

In the description of the rout of the Army of the Elephant we read وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَايِلَ where أَبَايِلَ is said to mean *flocks*—حَزَائِقُ Zam., or جماعات Bagh. and to be the plu. of أَبَالَة, which Khafājī, *Shifā*, 31, lists as a foreign word whether spelled أَبَالَة or أَبَالَة or أَبَالَة. The long account in *LA*, xiii, 5, makes it clear that the philologists knew not what to make of the word.

<sup>1</sup> Cf. Zimmer, *Abkassische Fremdwörter*, p. 55.

Burton, *Pilgrimage*, ii, 175, quotes a Major Price as suggesting that the word has nothing to do with the birds but is another calamity in addition, the name being derived from *أَيْلَة* a vesicle. Sprengel indeed as early as 1794 (see Opitz, *Die Medizin im Koran*, p. 76), had suggested a connection of the word with smallpox, deriving it from *أَب* = father and *أَيْل* = lamentation, and stating that the Persians use the word *أَيْلَة* for smallpox. This theory has some support in the tradition that it was smallpox which destroyed Abrahā's army,<sup>1</sup> but it is difficult to see how the word could be of Pers. origin for it occurs in Pers. only as a borrowing from Arabic, and doubtless from this passage.

Carra de Vaux, *Penseurs*, iii, 398, has a suggestion that it is of Persian origin, and would take the *طيرا اباييل* as a mistaken reading for *تير باييل* = *babylonian arrows*, which caused the destruction of the army. The suggestion is ingenious, but hardly convincing, as we seem to know nothing elsewhere of these *تير باييل*.

Apparently the word occurs nowhere in the early literature outside the Qur'ān, unless we admit the genuineness of Umayyā's line—*حول شيطانهم اباييل \* ريون شدوا سنورا مديورا* (Frag. 4, l. 3, in Schulthess' ed.), where it also means *crowds*. If it is to be taken as an Arabic word it may possibly be a case of *توكيد الاتباع*, especially in view of the expression quoted from al-Akhfash *جاءت اهلك اباييل*. The probability, however, seems in favour of its being of foreign origin, as Cheikho, *Nasrāniya*, 471, notes, though its origin is so far unknown.

*إِبْرَاهِيمُ* (*Ibrāhīm*).

Occurs some 69 times, cf. ii, 118; iii, 30; xlii, 11, etc.

Abraham.

<sup>1</sup> See Sprenger, *Life*, 35.

It is always used of the Biblical Patriarch and thus is ultimately derived from Heb. אַבְרָהָם. If the name had come direct from the Heb. we should have expected the form أَبْرَهَام, and as a matter of fact the Muslim philologists themselves recognized that the Qur'ānic form was not satisfactory, for we hear of attempts to alter the form,<sup>1</sup> and an-Nawawī, *Tahdhīb*, 126, gives variant forms ابراهيم; ابرهيم; ابراهم. Moreover we learn from as-Suyūṭī, *Mushār*, I, 138, and al-Jawālīqī, 8, that some early authorities recognized it as a foreign borrowing, al-Māwardī, indeed, informing us that in Syriac it means אַבְרָהָם (Nawawī, 127), which is not far from the Rabbinic derivations.

The form ابراهيم cannot be evidenced earlier than the Qur'ān, for the verses of Umayya (ed. Schulthess, xxix, 9), in which it occurs, are not genuine, and Horovitz, *KU*, 86, 87, rightly doubts the authenticity of the occurrences of the name in the *Uṣṣ al-Ghāṣṣ* and such works. The form would thus seem to be due to Muḥammad himself, but the immediate source is not easy to determine. The common Syr. form is ܐܒܪܗܡ which is obviously the source of both the Eth. አብርሃም and the Arm. Աբրահամ.<sup>2</sup> A marginal reading in Luke i, 55, in the *Palestinian Syriac Lectionary of the Gospels* reads ܐܒܪܗܡ, but Schulthess, *Lex*, 2, rightly takes this as due to a scribe who was familiar with the Arabic.<sup>3</sup>

Lédzbarski, *Johannesbuch*, 73,<sup>4</sup> compares the Mandaean ܐܒܪܗܡ, which shortened form is also found as ܐܒܪܗܡ in the Christian Palestinian version of Luke xiii, 16 (Schulthess, *Lex*, 2), and may be compared with the ابرهيم mentioned in Ibn Hishām, 352, l. 18, and the Braham b. Bunaj whom Horovitz, *KU*, 87, quotes from the Saffa inscriptions. The final vowel, however, is missing here. Brockelmann,

<sup>1</sup> Sprenger, *Leben*, I, 66; Syen, *Sigismund*, 21; Margoliouth in *NW*, xv, 342.

<sup>2</sup> Hölzschmann, *Arm. Gramm.*, I, 290.

<sup>3</sup> The forms ܐܒܪܗܡ and ܐܒܪܗܡ found in Bar Hebraeus are also probably of Arabic origin.

<sup>4</sup> See also *Epiphanius*, II, 44, n. 1.

*Grundriss*, i, 256, would derive ابراهيم from אנרהם as شیطان from שטן, by assuming a dissimilation form in Aramaic, i.e. אנרהים. There is no trace of such a form, however, and Brockelmann's choice of شیطان as illustration is unfortunate as it appears to be a borrowed word and not original Arabic. The safest solution is that proposed by Rhodokanakis in *WZKM*, xvii, 283, and supported by Margoliouth,<sup>1</sup> to the effect that it has been vocalized on the analogy of *Ismā'il* and *Isrā'il*.<sup>2</sup> The name was doubtless well enough known in Jewish circles in pre-Islamic Arabia,<sup>3</sup> and when Muḥammad got the form اسمعیل from Judaeo-Christian sources he formed ابراهيم on the same model.

إبريق (Ibrīq).

lvi, 18.

A ewer, or water jug.

Only in the plu. form أَبَارِيقُ in an early Meccan description of Paradise. It was early recognized as a Persian loan-word (Siddiqi, 13), and is given by al-Kindī, *Risāla*, 85; ath-Tha'ālibī, *Fiqh*, 317; as-Suyūṭī<sup>4</sup> and al-Jawālīqī<sup>5</sup> in their lists of Persian borrowings, as well as by the Lexicons, *LA*, xi, 299; *TA*, vi, 286, though some attempted to explain it as a genuine Arabic word derived from بريق.<sup>6</sup>

In modern Persian the word is آبَرِز meaning *urn* or *waterpot*.<sup>7</sup>

<sup>1</sup> *Schweich Lectures*, p. 12; see also Lidzbarski, *Jahresbericht*, 73; Fischer, *Glossar*, 163.

<sup>2</sup> He says: "Die Form ابراهيم dürfte am ehesten aus ihrer Anlehnung an اسمعیل und der Ausgleichung mit demselben zu erklären sein, nach dem bekannten kur'anischen Prinzip, dass Personennamen, deren Träger in irgendwelchem zusammenhänge stehen, bestrebt auf eine Form zu bringen strebt."

<sup>3</sup> Horowitz, *KU*, 92; *JPN*, 180.

<sup>4</sup> *Jig*, 318; *Mufassir*, 40; *Musāḥir*, i, 136.

<sup>5</sup> The text of the *M'sarraf* (Sachau's ed., p. 17) is defective here, giving the first إِمَّا, but not the second. Correcting it by the *Jig*, we read: "إِمَّا أَنْ يَكُونَ طَرِيقُ الْمَاءِ وَإِمَّا أَنْ يَكُونَ الْمَاءُ عَلَى يَدَيْهِ."

<sup>6</sup> Rāghib, *Mufradāt*, 43; and see Bagh. on the passage.

<sup>7</sup> Vullers, *Lex*, i, 8, and for further meanings see *BQ*, 4; Addai Sher, 6. ابريق also occurs in Pers. but only as a borrowing from Arabic.



It would be derived from آب *water* (= Phlv. 𐭠𐭣 *āβ*, i.e. OPers. *āpi* = Av. 𐬀𐬎𐬎𐬎 or 𐬀𐬎𐬎𐬎; Skt. 𑖦𑖩 *agua*), and رَحْتَن *to pour* (= Phlv. 𐭠𐭣𐭠𐭣 *rēxtān* from an old Iranian root \**rnek* = *linquere*),<sup>3</sup> as was suggested by Castle<sup>2</sup> and generally accepted since his time. It was from the Phlv. form that the word was borrowed into Arabic, the shortening of the *ā* being regular.<sup>4</sup> The word occurs in the early poetry, in verses of 'Adī b. Zaid, 'Alqama, and Al-A'ahā, and so was doubtless an early borrowing among the Arabs who were in contact with the court at al-Ḥira.

إِبْلِيسَ (*Iblīs*).

ii, 32; vii, 10; xv, 31, 32; xvii, 63; xviii, 48; xx, 115; xxvi, 95; xxxiv, 19; xxxviii, 74, 75.

Iblīs, ὁ διάβολος—the Devil par excellence.

The tendency among the Muslim authorities is to derive the name from بلس *to despair*, he being so called because God caused him to despair of all good—so Rāghib, *Mufradāt*, 59, and Ṭab. on ii, 32. The more acute philologists, however, recognized the impossibility of this (an-Nawawī, 138), and Zam. on xix, 57, says—إِبْلِيسَ عَجَبِيَّ وَلَيْسَ مِنْ الْإِبْلَاسِ كَمَا يَزْعُمُونَ. al-Jawālīqī, *Mu'arrab*, 17, also justly argues against an Arabic derivation.

That the word is a corruption of the Gk. διάβολος has been recognized by the majority of Western scholars.<sup>5</sup> In the LXX διάβολος represents the Heb. 𐤁𐤏𐤔 in Zech. iii, but in the N.T. ὁ διάβολος is

<sup>3</sup> In the Behistun inscription, see Spiegel, *Die ältesten Keilschriften*, p. 205.

<sup>2</sup> West, *Glossary*, 138; Bartholomae, *AIW*, 1479; and see Horn, *Grundriß*, 141; Sāyast, *Glossary*, p. 164; Shikand, *Glossary*, 265.

<sup>4</sup> *Lexicon Heptaglotton*, p. 23. See Vullers, *op. cit.*; Lagarde, *GA*, 7; Horn, *Grundriß*, 141; but note Vullers, *EDMG*, i, 637.

<sup>5</sup> Siddiqi, 89. On the ground of this change from a *tō* *ī*, Grinane, *ZA*, xxvi, 184, looks for S. Arabian influence, but there is nothing in favour of this.

<sup>6</sup> Geiger, 100; von Kremer, *Ideen*, 238 n.; Erschke, *Vocab*, 24; Sprenger, *Leben*, ii, 242; Wernicke, *EL*, ii, 351; Rudolph, *Abhängigkeit*, 36; Vullers, *EDMG*, i, 620; Sacco, *Cradenas*, 61. However, Pantz, *Offenbarung*, 89, n. 3, and Eisekman, *Angelologie*, 28, hold to an Arabic origin, though Sprenger, *Leben*, ii, 242, n. 1, had pointed out that words of this form are as a rule foreign.

more than "the adversary", and particularly in the ecclesiastical writers he becomes the chief of the hosts of evil. It is in this sense that

ابليس appears in the Qur'ân, so we are doubly justified in looking for a Christian origin for the word.

One theory is that it came through the Syriac, the  $\pi$  being taken as the genitive particle,<sup>1</sup> a phenomenon for which there are perhaps other examples, e.g.  $\pi\alpha\sigma\alpha\varsigma$  for  $\delta\iota\alpha\phi\omega\nu\acute{\alpha}\varsigma$  (ZA, xxiv, 51),  $\pi\sigma\tau\alpha\varsigma$  for  $\delta\iota\kappa\alpha\sigma\tau\acute{\eta}\varsigma$  (ZDMG, I, 620),  $\pi\alpha\tau\alpha\tau\epsilon$  for  $\delta\upsilon\sigma\epsilon\nu\tau\epsilon\rho\acute{\iota}\alpha$  (Geyer, *Zwei Gedichte*, i, 119 n.). The difficulty is that the normal translation of  $\delta\iota\alpha\beta\omicron\lambda\omicron\varsigma$  is  $\text{ܐܠܚܕܢܝܐ}$ , the *accuser* or *calumniator*, both in the Peshitta (cf. Matt. iv) and in the ecclesiastical literature. There is a form  $\pi\alpha\sigma\alpha\varsigma$ , a transliteration of  $\delta\iota\alpha\beta\omicron\lambda\omicron\varsigma$ , but PSm, 874, quotes this only as a dictionary word from BB. There is apparently no occurrence of the word in the old Arabic literature,<sup>2</sup> so it was possibly a word introduced by Muḥammad himself. If we could assume that some such form as  $\pi\alpha\sigma\alpha\varsigma$  was colloquially used among the Aramaic-speaking Christians with whom Muḥammad came in contact, the above explanation might hold, though one would have to assume that the  $\pi$  had been dropped by his informants. The alternative is that it came into Arabic directly from the Greek, and was used by the Arabic-speaking Christians associated with the Byzantine Church.<sup>3</sup>

Grimme, ZA, xxvi, 164, suggested that it might have come from S. Arabia, perhaps influenced by the Eth.  $\pi\alpha\sigma\alpha\varsigma$ . This, however, is apparently a rare word in Eth., the usual translation for  $\delta\iota\alpha\beta\omicron\lambda\omicron\varsigma$  being  $\pi\alpha\sigma\alpha\varsigma$ , though sometimes  $\pi\alpha\varsigma$  is used (James iv, 7; 1 Pet. v, 8, etc.). Moreover, even if there were anything in Grimme's theory that this was the form that crossed over into Arabia, his further supposition that the  $\pi$  was taken to be the S. Arabian  $\pi$  = ذى is very far fetched.

<sup>1</sup> So Horowitz, KU, 87. Mingana, *Syriac Glosses*, 89, thinks rather that it was the fault of some early scribe or copyist who mistook the initial Dal for an Alif.

<sup>2</sup> The verses in Ibn Hishām, 318 and 516, noted by Horowitz, are from the period of the Rifa and so doubtless influenced by Muḥammad's usage. They would seem fatal, however, to Mingana's theory.

<sup>3</sup> Künatlinger, "Die Herkunft des Wortes *Isis* im Kur'an," in *Orientalistische*, vi (1918), proposes the somewhat far-fetched theory that *Isis* is derived from the Jewish *Belial* by deliberate transformation.

أَجْرٌ (Ajr).

Of common occurrence.

Reward, wages.

Besides the noun and its plu. أَجُور there occur also the verbal forms أَجَرَ and اسْتَأْجَرَ.

The Muslim savants have no suspicion that the word is not pure Arabic, though as a matter of fact the verb أَجَرَ to receive hire, is obviously denominative.

Zimmern, *Akkad. Fremdw.* 47,<sup>1</sup> has pointed out that the ultimate origin of the root in this sense is the Akk. *agru, agarru, hired servant*. From this come on the one hand the Aram. ܐܓܪܐ: Syr. ܐܓܪܐ, a *hiredling*, and thence the denominative verbs ܐܓܪ and ܐܓܪܐ, to *hire*, with corresponding nouns ܐܓܪ and ܐܓܪܐ, *hire*; and on the other hand (apparently from a popular pronunciation \**aggaru*) the Gk. ἄγγαρος, a *courier*.<sup>2</sup>

It would have been from the Aram. that the word passed into Arabic, probably at a very early period, and as the word is of much wider use in Syriac than in Jewish Aramaic,<sup>3</sup> we are probably right in considering it as a borrowing from Syriac.

أَحْبَارٌ (Aḥbār).

v, 48, 68; ix, 31, 34.

Plu. of حَبِير, or حَبِير—a Jewish Doctor of the Law.

The Commentators knew that it was a technical Jewish title and quote as an example of its use Ka'b al-Aḥbār,<sup>4</sup> the well-known convert

<sup>1</sup> Cf. also Jensen in *ZA*, vii, 214, 215.

<sup>2</sup> Even the latest edition of Liddell and Scott persists in repeating the statement in Stephanns' *Thesaurus*, that it is a borrowing from Persian. It is, of course, possible that the word may be found in the OPers. vocabulary, but if so it was a loan-word there from the Akkadian, and there can be little doubt that the Gk. ἄγγαρος with *dyngapores* and *dyngapōia* came directly from the Akkadian, as indeed Ed. Meyer (*Geschichte des Alterthums*, iii, 67) had already recognized.

<sup>3</sup> For its occurrence in Aramaic incantations, see Montgomery, *Aramaic Incantation Texts from Nippur*, Glossary, p. 281; and for the Elephantine papyri see Cowley, *Aramaic Papyri*, p. 178 (No. 89, l. 12).

<sup>4</sup> The plu. form أَحْبَار is explained by a verse in Ibn Hishām, 659, where we learn of one whose full name was Ka'b b. al-Aḥnaf Sayyid al-Aḥbār.

from Judaism. It was generally taken, however, as a genuine Arabic word derived from *حَبَّرَ*, to leave a scar (as of a wound), the Divines being so called because of the deep impression their teaching makes on the lives of their students; so Rāghib, *Mufradāt*, 104.

Geiger, 49, 53, claims that it is derived from *חבר* teacher, commonly used in the Rabbinic writings as a title of honour, e.g. Mish. Sanh. 60<sup>b</sup>—*מה אהרן חבר אף בניו חברים*, "as Aaron was a Doctor so were his sons Doctors."<sup>1</sup> Geiger's theory has been accepted by von Kremer, *Ideen*, 226 n., and Fraenkel, *Vocab*, 23, and is doubtless correct, though Grünbaum, *ZDMG*, xxxix, 582, thinks that in coming into Arabic

it was not uninfluenced by the Ar. *خبير*, *خبير*, *خبير*. Mingana, *Syriac Influence*, 87, suggests that the word is of Syriac origin (see also Cheikho, *Nasrāniya*, 191), but this is unlikely. The word was evidently quite well known in pre-Islamic Arabia,<sup>2</sup> and thus known to Muḥammad from his contact with Jewish communities. It was borrowed in the form of the singular and given an Arabic plural,

أَدَمُ (*Adam*)

ii, 29-35; iii, 30, 52; v, 30; vii, 10, 18, 25-33, 171; xvii, 63, 72; xviii, 48; xix, 59; xx, 114-119; xxxvi, 60.

Adam.

It is used always as an individual name and never as the Heb. and Phœn. אָדָם for man in general, though the use of *بنو آدم* in Sūra, vii, approaches this usage (Nöldeke-Schwally, i, 242). It is one of the few Biblical names which the early philologists such as al-Jawālīqī (*Mua'rab*, 8) claimed as of Arabic origin. There are various theories as to the derivation of the name, which may be seen in Rāghib, *Mufradāt*, 12, and in the Commentaries, but all of them are quite hopeless. Some authorities recognized this and Zam. and Baid., on ii, 29, admit that it is a foreign word—*اسم أعجمي*.

<sup>1</sup> Hirschfeld, *Beiträge*, 51, translates by "Schriftgelehrte" (cf. the N.T. *σοφισταί*—Syr. *ܡܪܝܬܐ*), and takes it as opposed to the *חכמים*.

<sup>2</sup> It occurs in the old poetry, cf. Horowitz, *KU*, 63, and Ibn Hishām, 351, 354, uses the word familiarly as well known; cf. also Wensinck, *Jedes te Medina*, 66; Horowitz, *JPN*, 197, 198.

The origin of course is the Heb. אֵדֶן, and there is no reason why the name should not have come directly from the Jews,<sup>1</sup> though there was a tradition that the word came from Syriac.<sup>2</sup> The name occurs in the Safaite inscriptions (Horowitz, *KU*, 85), and was known to the poet 'Adī b. Zaid, so it was doubtless familiar, along with the creation story, to Muhammad's contemporaries.

إِدْرِيسُ (*Idrīs*)

xix, 57; xxi, 85.

Idrīs.

He is one of the Prophets casually mentioned in the Qur'ân, where all the information we have about him is (i) that he was a man of truth (xix, 57); (ii) that God raised him to a "place on high"

رَفَعْنَاهُ مَكَانًا عَلِيًّا (xix, 58); and (iii) that being steadfast and patient he entered God's mercy (xxi, 85).

The Muslim authorities are agreed that he is إِدْرِيسُ, i.e. אֵדֶן, the Biblical Enoch,<sup>3</sup> a theory derived not only from the facts enumerated above, but from the idea that his name إِدْرِيسُ is derived from دَرَسَ to study—both Jewish and Christian legend attributing to Enoch the mastery of occult wisdom.<sup>4</sup> The fallacy of this derivation was, however, pointed out by some of the philologists, as Zam. on xix, 57, shows, and that the name was of foreign origin was recognized by al-Jawālīqī, *Mu'arrab*, 8; *Qāmūs*, i, 215; which makes it the more strange that some Western scholars such as Sprenger, *Leben*, ii, 336,<sup>5</sup> and Hickmann, *Angelologie*, 26, have considered it to be a pure Arabic word.

<sup>1</sup> Ibn Qutayba, *Ma'arif*, 180 (Hg. ed.) notes a variant reading إِدْرِيسُ which may represent a Jewish pronunciation.

<sup>2</sup> Syriac, *Ephraïm*, 18.

<sup>3</sup> The'abl, *Qisas*, 84.

<sup>4</sup> דָּרַשׁ of course means in abstract, to initiate (cf. חַכָּה) and may have suggested the connection with دَرَسَ. For the derivation see The'abl, loc. cit.; Ibn Qutayba, *Ma'arif*, 8. Finkel, *MW*, xxii, 181, derives it from *Edēdperxor*, the 7th antediluvian King of Berossus, but this is very far-fetched.

<sup>5</sup> He seems to base this on the occurrence of the name *Alīd Idrīs*, but see Horowitz, *KU*, 86.

Nöldeke has pointed out, *ZA*, xvii, 83, that we have no evidence that Jews or Christians ever called Enoch by any name derived from  $\text{עֲנוֹךְ}$  or  $\text{ܐܢܘܚ$ , and though Geiger, 105, 106, thinks the equivalence of  $\text{ورفعناه مكانا عليا}$  of xix, 58, with the  $\text{μετέθηκεν αὐτὸν ὁ Θεός}$  of Heb. xi, 5, from the Midrash, sufficient to justify the identification, we may well doubt it. Casanova, *JA*, 1924, vol. ccv, p. 358 (so Torrey, *Foundation*, 73) suggested that the reference was to  $\text{Ἐσδρας}$  which through a form  $\text{Ἐξδρας}$  became  $\text{أدریس}$ . Albright<sup>1</sup> imagines that it refers to Hermes-Poemandres, the name being derived from the final element in the Greek name  $\text{Ποιμάνδρης}$ , while Montgomery, *JQR*, xxv, 261, would derive it from Atrahasis, the Babylonian Noah. None of these suggestions, however, comes as near as that put forward by Nöldeke in *ZA*, xvii, 84, that it is the Arabic form of  $\text{Ἀνδρέας}$  filtered through a Syriac medium.<sup>2</sup> In Syriac we find various forms of the name  $\text{ܐܢܕܪܝܐ}$  :  $\text{ܐܢܕܪܝܐ}$  :  $\text{ܐܢܕܪܝܐ}$  and  $\text{ܐܢܕܪܝܐ}$ , this latter being the form in Christian-Palestinian, and from this by the coalescing of the *n* and *d* we get the *Az. أدریس*. Grimme, *ZA*, xxvi, 164, suggested a S. Arabian origin but there is no trace of the name in the inscriptions and the Eth.  $\text{አንድርያስ}$  has nothing in its favour.

### أَرَائِكُ (*Arā'ik*)

xviii, 80; xxxvi, 56; lxxvi, 13; lxxxiii, 23, 35.

Couches. Plu. of  $\text{أَرِيكَة}$ .

We find the word only in passages descriptive of Paradise. The Muslim authorities as a rule take it as an Arabic word derived from  $\text{أَرَك}$  but their theories of its derivation are not very helpful, as may be seen from Rāghib, *Mufradāt*, 14, or the Lexicons *LA*, xii, 269; *TA*, vii,

<sup>1</sup> *Journal of Palestine Oriental Society*, II, 197-8, and in *AJSL*, 1937, p. 235 n.

<sup>2</sup> Nöldeke's earlier suggestion in *EDMG*, xii, 706, was that it might stand for  $\text{Θεδόρα}$ , but in *ZA*, xvii, he refers it to the  $\text{Πρόξενος Ἀνδρέου}$  and thinks the lifting him "to a place on high" may refer to the saint's crucifixion. R. Hartmann, in *ZA*, xxiv, 316, however, recognized this Andreas as the famous cook of Alexander the Great.

100. Some early philologists concluded that it was foreign, and as-Suyūṭī, *Itq.* 318, says that Ibn al-Jawzī gave it as an Abyssinian loan-word, and on p. 310 has the interesting statement—"Abū 'Ubaid related that Al-Ḥasan said—We used not to know the meaning of **الارائك** until we met a man from Yemen who told us that among them an **اركة** was a pavilion containing a bed."

Addai Sher, 9, says that it is the Pers. **اورنگ**, by which he probably means **اورنگ** *throne* the colloquial form for **اورند** (Vullers, *Lex.* i, 141), but there does not seem to be anything in this. There is nothing in Eth. with which we can relate it, and the probabilities are that it is of Iranian origin, especially as we find it used in the verses of the old poets, e.g. al-A'shā, who were in contact with Iranian culture (cf. Horovitz, *Paradise*, 15).

**إِرم** (*Iram*)

lxxxix, 6.

Iram: the city of the people of 'Ād.

The number of variant readings for this **إِرم** in **ذات الهماد** suggests of itself that the word was a foreign one of which the exegetes could make nothing. The older theory among Western scholars was that it was **إِرم**<sup>1</sup> but the story is clearly S. Arabian, as appears from xli, 20, and as a matter of fact Hamḡānī (ed. D. H. Müller, p. 126, 129) mentions two other Irams in S. Arabia, so that the name is doubtless S. Arabian.<sup>2</sup> The name is frequently mentioned in the early literature.<sup>3</sup>

**آزر** (*Āzar*)

vi, 74.

Āzar—the father of Abraham.

<sup>1</sup> Wetstein in his Appendix to Delitzsch's *Hibol*, 1876; Pautz, *Offenbarung*, 273; Syon, *Eigenamen*, 54; O. Loth., *EDMG*, xxv, 628.

<sup>2</sup> D. H. Müller, *Sudrabische Studien*, 134 ff.; Bergen und Schilder, p. 418.

<sup>3</sup> See passages in Horovitz, *KU*, 89, 90.



The consensus of opinion among the exegetes is that *أزر* is the name of Abraham's father, and is *اسم اعجبى*. It was also well known, however, that the real name of Abraham's father was *تارح* or *تارخ*, e.g. at-Ṭabarī, *Annals*, i, 252; an-Nawawī, 128; al-Jawālīqī, *Mu'arrab*, 21; *TA*, iii, 12, etc., obviously reproducing the *תָּרַח* of Gen. xi, 26, etc.

In order to escape the difficulty some took *أزر* to be the name of an idol—*اسم صنم*, or an abusive epithet applied by Abraham to his father.<sup>1</sup> They also have various theories as to the origin of the word, some taking it to be Hebrew (as-Suyūṭī, *Itq*, 318), some Syriac (Zam. on vi, 74), and some Persian (Bagh. on vi, 74). Their suggestions, however, are obviously guesses and do not help us at all.

The solution generally found in European works is that which was first set forth by Marracci in *Protronus*, iv, 90, that the Talmudic name for Terah, by a metathesis became *\*Aθap* in Eusebius, and this gives the Arabic *Āzar*. This has been repeated over and over again from Ewald<sup>2</sup> and Sale down to the modern Ahmadiyya Commentators, and even Geiger 123, though he does not mention Marracci, argues that

*תָּרַח* = *Θάρα* (LXX, *Θάρρα*) by metathesis gives *\*Aθap* and thus *أزر*, while Dvofák, *Fremdwörter*, 38, goes even further in discussing the probability of *Ok. θ* being pronounced like *z*. The fact, however, is that Marracci simply misread Eusebius, who uses no such form as *\*Aθap*.<sup>3</sup>

Hyde in his *Historia Religionis veterum Persarum*, p. 62, suggested that *Āzer* was the heathen name of Abraham's father, who only became known as Terah after his conversion. This heathen name he would connect with the Av. *𐬰𐬀𐬭𐬀 ātar*<sup>4</sup> (cf. Skt. *अथर्वन्*), Phlv. *𐎠𐎡𐎴*

<sup>1</sup> Vide as-Suyūṭī, 318, and the Commentators. It should be noted that Zam. gives a number of variant readings for the word, showing that the earliest authorities were puzzled by it.

<sup>2</sup> *Geschichte Israels*, i, 483.

<sup>3</sup> The passage reads (*Hist. Eccl.*, ed. Schwartz, i, iv, p. 14)—*μετὰ δὲ καὶ τοῦτον ἐτίθει, καὶ δὲ τοῦ Νάε καλεῖται καὶ ἀποστόλου ἀνὴρ καὶ τῶν Ἀβραμ, ὃν ἀρχαῖον καὶ ἡσυχαστὴν σφύει εὐσεβὲς παῖς: Ἐβραῖος δὲ καλεῖται, where the unusual ἀνὴρ was apparently misread as Ἀθαρ. Cf. Pautz, *Offenbarung*, 242 n.*

<sup>4</sup> Bartholomae, *AIW*, 312.

*ātur*,<sup>1</sup> Paz. *ātur*, and the Mod. Pers. *آذر* used as the name of the fire demon,<sup>2</sup> and in the Persian histories given as the name of Abraham's father. Hyde, however, has fallen into error in not noticing that the name *آذر* given to Abraham in the Persian writings<sup>3</sup> simply means "son of the fire", and has no reference to his father, but is derived from the Qur'ānic account of his experiences in *Sūra*, xxi.

B. Fisher in *Bibel und Talmud*, Leipzig, 1881, p. 85 n., suggested that Muhammad or his informants had misunderstood the epithet *הַאֲזִרִי* (he who has sprung from the East) applied to Abraham in the Talmud (*Baba Bathra* 15a), and taking it to mean "Son of *אֶזֶר*", gave his father's name as *آزر*.

The correct solution, however, would appear to be that given by Fraenkel in *ZDMG*, lvi, p. 72, and accepted by both Horovitz, *KU*, 85, 86, *JPN*, 157, and Syez, *Eigennamen*, 37. In *WZKM*, iv, 338,

Fraenkel suggested that both *عازر* and *آزر* go back to the Heb. *אֱלִיעֶזֶר*, and in *ZDMG*, lvi, 72, he argues convincingly that the Qur'ānic form is due to a confusion on Muhammad's part of the details of the Abraham story as it came to him, so that instead of his father *אֲבִרָהָם* he has given the name of Abraham's faithful servant *אֱלִיעֶזֶר*. Syez's theory that it was a mistake between two passages *אֱלִיעֶזֶר* and *אֲבִרָהָם* is a little too remote, but the confusion of names can be held as certain. The *אֱ* was probably taken as the article,<sup>4</sup> and on the question of vowel change

Fraenkel compares the series *قالغ ضلي فليل*. As there is a genuine Arabic name *عيزار* (*Tab. Annales*, i, 3384; *Ibn Sa'd*, vi, 314), Horovitz, *KU*, 86, thinks that Muhammad may have been influenced by this in his formation of the name.

<sup>1</sup> Horn, *Grundriss*, 4; Shikand, *Glossary*, 226; Nyberg, *Glossar*, 25; Herzfeld, *Paikuli*, *Glossary*, 128 and 143.

<sup>2</sup> In Phlv, *אֶזֶר* *Āzer* is the Angel of Fire; see West, *Glossary*, p. 7.

<sup>3</sup> Vullers, *Lex*, i, 380.

<sup>4</sup> As often, cf. examples in Geyer, *Zwei Gedichte*, i, 118 n.

# أَسَاطِيرُ (Asāṭīr)

vi, 25; viii, 31; xvi, 26; xxiii, 85; xxv, 6; xxvii, 70; xli, 18; lxviii, 15; lxxxiii, 13.

Fables, idle tales.

We find the word only in the combination *أساطير الأولين* "tales of the ancients", which was the Meccan characterization of the stories brought them by Muhammad. Sprenger, *Leben*, ii, 396 ff., thought that the reference was to a book of this title well known to Muhammad's contemporaries, but this theory has been combated in Nöldeke-Schwally, i, 16 ff.,<sup>1</sup> and its impossibility becomes clear from a passage in Ibn Hishām, 235, where Naḍr b. al-Hārith is made to say—"By Allah, Muhammad is no better a raconteur than I am. His stories are naught but tales of the ancients (*أساطير الأولين*) which he writes down just as I do."

The Muslim authorities take it as a form *سَطَر* from *أَفَاعِيل* to write, considering it as a plu. of *أسطورة* or *اسطارة* (Sijistānī, 10), or the plu. of a plu. (*LA*, vi, 28). The verb *سَطَرَ*, however, as Fraenkel has shown (*Fremdw.*, 250), is a denominative from *سَطْر*, and this itself is a borrowing from Aram. ܣܬܪ, ܣܬܪ (Nöldeke, *Qurans*, 13). It is possible but not probable that *أساطير* was formed from this borrowed *سَطَر*.

Sprenger, *Leben*, ii, 395,<sup>2</sup> suggested that in *أساطير* we have the Gk. *ἱστορία*, a suggestion also put forward by Fleischer in his review of Geiger (*Kleinere Schriften*, ii, 119), and which has been accepted by many later scholars.<sup>3</sup> The objections to it raised by Horowitz, *KU*, 70, are, however, insuperable. The word can hardly have come into Arabic directly from the Greek, and the Syr. ܐܣܬܝܪܐ occurs only

<sup>1</sup> See also Hirschfeld, *New Researches*, 22, 41 ff., on Sprenger's *Sachsf* theories.

<sup>2</sup> Cf. also his remarks in *JASB*, xx, 119, and see Freytag, *Lexicon*, sub voc.

<sup>3</sup> Vulliamy, *ZDMG*, ii, 312. See also Känstlinger in *OLZ*, 1934, 481 ff.

as a learned word (*PSm*, 298). The derivation from Syr. ܐܫܒܬܐ suggested by Nöldeke-Schwally, i, 16 n., is much more satisfactory. ܐܫܒܬܐ (cf. Aram. ܐܫܒܬܐ) is the equivalent of the Gk. χειρόγραφον,<sup>1</sup> and is a word commonly used in a sense in which it can have come into Arabic. It was doubtless borrowed in this sense in the pre-Islamic period,<sup>2</sup> for in a verse of the Meccan poet 'Abdallāh b. az-Zibā'rā, quoted in 'Ainī, iv, 140, we read الهي قصيًا عن المجد الاساطير "the stories have averted Qusay from glory".

In S. Arabian, as D. H. Müller points out (*WZKM*, i, 29) we have 𐩦𐩣𐩪𐩠 meaning an *inscription*, and 𐩦𐩣𐩪 is the usual verb for *script* (Rossini, *Glossarium*, 194), so it is not impossible that there was S. Arabian influence on the form of the word. See further under سَطَر.

### أَسْبَاطُ (*Asbāṭ*)

ii, 130, 134; iii, 78; iv, 161; vii, 160.

The Tribes. Plu. of سَبْط.

It occurs only in Madinan passages and always refers to the Children of Israel. In vii, 160, it is used normally of the Twelve Tribes, but in all the other passages the أَسْبَاطُ are spoken of as recipients of revelation, and one suspects that here Muḥammad is confusing the Jewish use of "the Twelve" for the Minor Prophets with that for the Twelve Tribes.<sup>3</sup>

The philologists derive it from سَبْط a *thistle*, their explanation thereof being interesting if not convincing (*LA*, ix, 182). Some, however, felt the difficulty, and Abū'l-Laith was constrained to admit that it was a Hebrew loan-word (as-Suyūṭī, *Itqān*, 318; *Mutaw*, 58). The ultimate source, of course, is the Heb. שִׁבְט, and Geiger 141, followed by many

<sup>1</sup> Cf. ܐܫܒܬܐ ܕܡܪܝܬܐ *cheirographum dubium*, as contrasted with ܐܫܒܬܐ ܕܡܪܝܬܐ *cheirographum validum*.

<sup>2</sup> So Mingana, *Syriac Influence*, 89.

<sup>3</sup> Vide Sprenger, *Leben*, H, 278, who thinks Muḥammad took it to be a proper name, which, however, is unlikely in view of vii, 160 (Hirschfeld, *Beiträge*, 41).

later scholars<sup>1</sup> has argued for the direct borrowing from Hebrew. Fraenkel, however, noted the possibility of its having been borrowed through the Syr. **ܐܨܬܪܐ** = **φύλη**<sup>2</sup> and Mingana, *Syriac Influence*, 86, definitely claims it as a Syriac loan-word. It is impossible to decide, but in any case it was borrowed in the sing. and given an Arabic plural.

There does not seem to be any well-attested pre-Islamic example of the use of the word, for the case in Samsu'al cannot be genuine, as Nöldeke shows (*ZA*, xxvii, 178), and that in Umayya, iv, 7, seems to depend on Sūra, lxxxix, 23. This confirms the idea that it was a late introduction probably by Muḥammad himself.

### إِسْتَبْرَق (*Istabraq*)

xviii, 30; xlv, 53; lv, 54; lxxvi, 21.

Silk brocade.

Used only in early passages in description of the raiment of the faithful in Paradise. It is one of the few words that have been very generally recognized by the Muslim authorities as a Persian loan-word, cf. *ad-Dahḥāk* in *as-Suyūṭī*, *Itq.* 319; *al-Aṣma'ī* in *as-Suyūṭī*, *Muṣṣhar*, i, 137; *as-Sijistānī*, 49; *al-Jawharī*, *Siḥḥ* sub voc.; *al-Kindī*, *Risāla*, 85; *Ibn al-Athīr*, *Nihāya*, i, 38. Some, indeed, took it as an Arabic word,

attempting to derive it from **برق** (cf. *Baid.* on lxxvi, 21), but their argument depends on a variant reading given by *Ibn Muḥaiṣin* which cannot be defended (*Dvořák*, *Fremdw.* 39, 40).

The philologists, however, were in some confusion as to the original Persian form. *LA*, xi, 285, quotes *az-Zajjāj* as stating it was from Pers.

**استقره**, and *TA*, vi, 292, quotes *Ibn Duraid* to the effect that it is from Syr. **ܐܨܬܪܐ**, neither of which forms exist. The *Qāmūs*, s.v.

**برق**, however, rightly gives it as from **ܐܨܬܪܐ**,<sup>3</sup> which *al-Jawharī*,

<sup>1</sup> Fraenkel, *Vocab.* 21; Pautz, *Offenbarung*, 124 n.; Hirschfeld, *Beiträge*, 41; Horowitz, *KU*, 90.

<sup>2</sup> Horowitz also notes this possibility. The Palestinian form **ܐܨܬܪܐ** quoted by Schwally, *Idicron*, 92, which agrees closely with the Talmudic **אסטרע**, is not so close to the Arabic.

<sup>3</sup> So *TA*, loc. cit., and *al-Khaṣṣ*, in his supercommentary to *Baidāwī*, cf. also *Addai Sher*, 10.



as Phlv. *avistāk* (= Pers. *ābista* or *āfista*),<sup>1</sup> which in Syr. is *ܐܒܝܨܬܐ*, and in Ar. *أبستاق* (Ibn al-Athīr, *Nihāya*, i, 38).

### إِسْحَاق (Isḥāq).

ii, 127-134; iii, 78; iv, 161; vi, 84; xi, 74; xii, 6, 38; xiv, 41; xix, 50; xxi, 72; xxix, 26; xxxvii, 112, 113; xxxviii, 45.

Isaac.

The Biblical Patriarch, who is never mentioned save in connection with one or more of the other Patriarchs, and never in an early passage.

It was early recognized by the philologists that it was a foreign name, cf. Sībawaih in Siddiqi, 20, and *LA*, xii, 20; al-Jawāliqī, *Mu'arrab*, 9; as-Suyūṭī, *Muṣṣir*, i, 138; though it was not uncommon in some

quarters to regard it as an Arabic word derived from *سحق*, for as-Suyūṭī, *Muṣṣir*, i, 140, goes out of his way to refute this. It was even known that it was Heb. (cf. ath-Tha'labī, *Qisṣa*, 76), and indeed Sūra, xi, 74, seems to show acquaintance with the popular Hebrew derivation from *צחק*.

The Arabic form which lacks the initial ' of the O.T. forms *צחק* and *צחק* would seem to point to a Christian origin,<sup>2</sup> cf. Glk. 'Isaac, Syr. *ܐܝܨܬܐ* or *ܐܝܨܬܐ*,<sup>3</sup> though it is true that in the Talmud we come across a *מרי בר איסא* (*Baba Meṣṣa*, 39<sup>b</sup>), showing a form with initial vowel among the Babylonian Jews of the fourth century A.D.<sup>4</sup>

The name *إِسْحَاق* must have been known before the Qur'ān, but no pre-Islamic instances of it seem to occur, for those quoted by Cheikho, *Nasrānīya*, 229, 230, are rightly rejected by Horevitz, *KU*, 91.

### إِسْرَافِيل (Isrā'īl).

Occurs some 43 times. Cf. ii, 38.

<sup>1</sup> West, *Glossary*, 13.

<sup>2</sup> Sprenger, *Leben*, ii, p. 336; Fraenkel, *ZA*, xv, 384; Horevitz, *JPN*, 165, and Mingana's note, *Syriac Influence*, 83. Torrey, *Foundations*, 48, however, takes this to be a characteristic of his assumed Judæo-Arabic dialect.

<sup>3</sup> This is the Christian Palestinian form, cf. Schnitzler, *Lex*, 14.

<sup>4</sup> Derenbourg in *RAJ*, xviii, 127, suggests that *צחק* may have been pronounced among the Arabian Jews as *צחון*.



Usually it stands for the Children of Israel, but in iii, 87, and xix, 59, it is the name of the Patriarch otherwise called يعقوب.

Some of the exegetes endeavoured to derive it from سري "to travel by night", because when Jacob fled from Esau he travelled by night (cf. at-Ṭabarī, *Annales*, i, 359, and Ibn al-Athīr). It was very generally recognized as a foreign name, however (cf. al-Jawālīqī, 9; al-Khafājī, 11),<sup>1</sup> and is given as such by the Commentators Zam. and Baiḍ. on ii, 38.

Here also the absence of the initial <sup>h</sup> stands against a direct derivation from the Heb. יִשְׂרָאֵל, and points to a Christian origin, cf. Gk. Ἰσραήλ, Syr. ܐܝܨܪܐܝܝܠ; Eth. ኢስራኤል. The probabilities are in favour of a Syriac origin<sup>2</sup> especially in view of the Christian Palestinian forms ܐܝܨܪܐܝܝܠ; ܐܝܨܪܐܝܝܠ (Schulthess, *Lex*, 16). The name was doubtless well enough known to the people of Muḥammad's day and though no pre-Islamic example of its use in N. Arabia seems to have survived<sup>3</sup> ܐܝܨܪܐܝܝܠ occurs in S. Arabian inscriptions, cf. CIS, iv, 543, l. 1.

أُسْسٌ (Ussis).

ix, 109.

Founded.

The verbal form أُسِّسَ occurs in ix, 110. The verb is denominative from أُسٌّ, a foundation, which Fraenkel, *Fremdw.* 11, noted was an Aramaic borrowing, cf. Aram. ܐܫܬܝܢ foundation, and in the Christian Palestinian dialect the verb ܐܫܬܝܢ = ἐθεμελίωσε; ܐܫܬܝܢ = τεθεμελίωτο, and ܐܫܬܝܢ = θεμέλιον (Schwally, *Idioticon*, 7), so classical Syr. ܐܫܬܝܢ (and see Nöldeke, *Mand. Gramm.* 98, n. 2; Zimmern, *Akkad. Fremdw.* 31; Henning, *BSOS*, ix, 80).

<sup>1</sup> al-Khafājī notes the uncertainty as to the spelling of the word, إسرائيل and اسرائيل being known besides اسرائيل.

<sup>2</sup> Mingana, *Syriac Influence*, 81; Horowitz, *KU*, 91. The Qāmā, as a matter of fact, says that all forms ending in ܐܝܠ are سرياني, though Ṭab. on ii, 38, claims that ܐܝܠ is Heb.

<sup>3</sup> All those given by Cheikh, *Nasrānīya*, 230, are doubtless influenced by Qur'ānic usage.

أَسْلَمَ (*Aslama*).

Of frequent use, cf. ii, 106, 125.

To submit, to surrender.

With this must be taken *الاسلام* (iii, 17, 79, etc.), and the participial forms *مُسْلِمٌ*, etc.

The verb *سَلِمَ* is genuine Arabic, corresponding with Heb. *שָׁלַם*, Phon. *šlām* to be complete, sound: Aram. *שָׁלַם*, Syr. *ܫܠܡܐ* to be complete, safe: Akk. *šalāmu*, to be complete, unharmed. This primitive verb, however, does not occur in the Qur'ān. Form II, *سَلَّمَ*, is fairly common, but this is a denominative from *سلام*, and *سلام* as we shall see is a borrowed word.<sup>1</sup>

As used in the Qur'ān *أَسْلَمَ* is a technical religious term,<sup>2</sup> and there is even some development traceable in Muhammad's use of it.<sup>3</sup> Such a phrase as *أَسْلَمَ إِلَى اللَّهِ* in xxxi, 21,<sup>4</sup> seems to give the word in its simplest and original sense, and then *أَسْلَمَ لِرَبِّ الْعَالَمِينَ* (xi, 68; vi, 70; ii, 125), and *أَسْلَمَ لَهُ* or *أَسْلَمَ لِلَّهِ* (xxvii, 45; ii, 127; iii, 77; xxxix, 55), are a development from this. Later, however, the word comes practically to mean "to profess Islam", i.e. to accept the religion which Muhammad is preaching, cf. xlviii, 16; xlix, 14, 17, etc. Now in pre-Islamic times *أَسْلَمَ* is used in the primitive sense of "hand over", noted above. For instance, in a verse of Abū 'Azzā in Ibn Hishām, 556, we read—*لَا تُسْلِمُونِي لِأَيِّحِلِّ إِسْلَامًا*—"hand me not over for such betrayal is not lawful".<sup>5</sup> The Qur'ānic use is an

<sup>1</sup> On the development of meaning in E. Arabian *سَلِمَ* see Rossini, *Glossarium*, 196.

<sup>2</sup> See Lyall, *JRAS*, 1903, p. 782.

<sup>3</sup> See Lidzbarski's article, "Salām und Islām," in *ZS*, i, 85 ff.

<sup>4</sup> Cf. also, ii, 106; iii, 13; iv, 124. On the probable genesis of this, see Margoliouth in *JRAS*, 1903, pp. 473, 474.

<sup>5</sup> For other examples, see Margoliouth's article, as above.

intelligible development from this sense, but the question remains whether this was a development within Arabic itself or an importation from without.

Margoliouth in *JRAS*, 1903, p. 467 ff., would favour a development within Arabic itself, perhaps started by Musallama; but as Lyall pointed out in the same Journal (p. 771 ff.), there are historical difficulties in the way of this. Lidzbarski, *ZS*, i, 86, would make it a denomina-

tive from *سلام* which he takes as a translation of *σωτηρία*, but Horowitz, *KU*, 55, rightly objects.

The truth seems to be that it was borrowed as a technical religious term from the older religions. Already in the O.Aram. inscriptions we find that *שלם* as used in proper names has acquired this technical religious significance,<sup>1</sup> as e.g. *שלמלח*, etc. The same sense is found in the Rabbinic writings (Horowitz, *KU*, 55), but it is particularly in Syriac that we find *ܡܠܟܕ* used precisely as in the Qur'ān, e.g. *ܡܠܟܕ ܢܥܣܬ ܠܠܗ ܝܗܝܐ ܫܚܕܬܐ* "he devoted himself to God and His Church", or *ܡܠܟܕ ܠܗ ܢܥܣܬܐ*,<sup>2</sup> and one feels confident in looking here for the origin of the Arabic word.

*مُسْلِمٌ*, of course, is a formation from this,<sup>3</sup> and was in use in pre-Islamic Arabia. *الإسلام*, however, would seem to have been formed by Muhammad himself after he began to use the word.

### إِسْمَاعِيلُ (*Ismā'īl*).

ii, 119-134; iii, 78; iv, 161; vi, 86; xiv, 41; xix, 55; xxi, 85; xxxviii, 48.

#### Ishmael.

The Muslim philologists early recognized that it was non-Arabic, as is clear from Zam. on xix, 55, and from its being treated as non-Arabic by al-Jawālīqī, *Mu'arrab*, 9; al-Khafāji, 10; as-Suyūṭī, *Mushir*,

<sup>1</sup> Robertson Smith, *Religion of the Semites*, 78 ff.

<sup>2</sup> The example given by Horowitz, viz. *ܡܠܟܕ ܠܗ ܢܥܣܬܐ*, is curiously like *إِسْلَمَ رَبُّ الْعَالَمِينَ*.

<sup>3</sup> Sura, ii, 36; xxii, 77; and note Bagh. vii, 193, and Ya'qūbī, *Hist.* i, 230, and its use in Sufiite (*Ryckmans, Noues propres*, i, 230).



الأعراف (Al-A'rāf).

vii, 44, 46.

Al-A'rāf.

It is usually taken to mean the wall which separates Paradise from Hell. The philologists were at a loss to explain the word, the two favourite theories being (i) that it is the plu. of عرف used of the mane of a horse or the comb of a cock, and thus a metaphor for the highest part of anything (Zam. in loco: *LA*, xi, 146), or (ii) that it is from عرف *to know*, and so called because of the knowledge أصحاب الأعراف had of those in the Garden and those in the Fire.

Tor Andrae, *Ursprung*, 78, and Lidzbarski, *ZS*, ii, 182, claim that the word is Arabic, though translating an idea derived from one of the older religions.<sup>1</sup> There is difficulty with this, however, and perhaps a better solution is that proposed long ago by Ludolf,<sup>2</sup> viz. that it is the Eth. አዕረፈ. Horovitz, *Paradies*, 8, objects to this on the ground that Muḥammad does not use أعراف for the souls of the departed, but for the place where they, or at least some of them, dwell, which would be ṣḥḥ. It is by no means unlikely, however, that Muḥammad understood the verb አዕረፈ,<sup>3</sup> used of the blessed departed, as a place-name, for አዕረፈ and ዕረፍት seem much more commonly used in this sense than ṣḥḥ. It is even possible that أعراف is a corruption of ṣḥḥ. The introduction of the word would seem to be due to Muḥammad himself, for the occurrence of the word in Umayya, xlix, 14, is rightly suspected by Horovitz of being under Qur'ānic influence.

<sup>1</sup> Lidzbarski would take it as an attempt to translate the Mandæan ܢܬܝܢܝܢܝܢܝܢܝܢ = the *spiral towers*, but this is rather remote.

<sup>2</sup> *Ad Historiam Æthiopicam Commentarius*, p. 207. He writes: "أعراف: Muhammedis Limbus, medius inter Paradisum et Infernum locus, receptaculum mediis generis hominum, qui tantumdem boni ac mali in hoc mundo fecerunt. Id autem aliunde justius derivari nequit, quam a rad.-Æthiopica አዕረፈ = *requiescit*, quo verbo Æthiopes de piis defunctis utuntur."

<sup>3</sup> Prætorius, *Beit. Aas*, i, 23, however, takes አዕረፈ as a denom. from ፍ

الله (Allah).

Of very frequent occurrence.

God.

One gathers from ar-Rāzī, *Mafāṣṣḥ*, i, 84 (so Abū Ḥayyān, *Baḥr*, i, 15), that certain early Muslim authorities held that the word was of Syriac or Hebrew origin. The majority, however, claimed that it was pure Arabic, though they set forth various theories as to its derivation.<sup>1</sup>

Some held that it has no derivation, being *مرئجل*: the Kūfans in general derived it from *أَلَا لَآءُ*, while the Baṣrans derived it from *أَلَلَا*, taking *لَا* as a verbal noun from *لِيَ* to be high or to be veiled.

The suggested origins for *أَلَلَا* were even more varied, some taking it from *أَلَّ* to worship, some from *أَلَّ* to be perplexed, some from *أَلَّ إِلَى* to turn to for protection, and others from *وَلَّ* to be perplexed.

Western scholars are fairly unanimous that the source of the word must be found in one of the older religions. In the Semitic area *אלה* was a widely used word for deity, cf. Heb. *אלהים*; Aram. *אלה*;

Syr. *ܐܠܗܐ*; Sab. *𐤀𐤋𐤇*; and so Ar. *إله* is doubtless a genuine old Semitic form. The form *الله*, however, is different, and there can be

little doubt that this, like the Mandaeen *ܐܠܗܐ* and the Pahlavi ideogram,<sup>2</sup> goes back to the Syr. *ܐܠܗܐ* (cf. Grünbaum, *ZDMG*, xxxix, 571; Sprenger, *Leben*, i, 287-9; Ahrens, *Muhammad*, 15; Rudolph, *Abhängigkeit*, 26; Bell, *Origin*, 54; Cheikho, *Napṛāniya*, 159; Mingana, *Syriac Influence*, 88). The word, however, came into use in Arabian heathenism long before Muhammad's time (Wellhausen, *Reste*, 217; Nielsen in *HAA*, i, 218 ff.). It occurs frequently in the N. Arabian inscriptions,<sup>3</sup> and also in those from S. Arabia, as, e.g.,

<sup>1</sup> They are discussed in detail by ar-Rāzī on pp. 81-4, of the first volume of his *Tafsīr*.

<sup>2</sup> Herzfeld, *Priskuli*, Glossary, 135.

<sup>3</sup> Cf. Littmann, *Schriftverweg der Omanischen Inschriften*, p. 63 ff.; *Sem. Inschr.*, p. 113 ff.; and Ryckmans, *Noms propres*, i, 2; *RSS*, iii, 441.

𐤅𐤁𐤁𐤁 𐤁𐤁 𐤇𐤃𐤁 "with all the Gods" (in Glaser, *Abessinien*, 50),<sup>1</sup> as well as in the pre-Islamic oath forms, such as that of Qais b. Khaṭm given by Horowitz, *KU*, 140, and many in ash-Shanqīṭ's introduction to the *Mu'allagāt*. It is possible that the expression ٱللہ ٱلکمالی is of S. Arabian origin, as the name 𐤏𐤍𐤁 occurs in a Qatabanian inscription.<sup>2</sup>

ٱللہم (*Allahumma*).

iii, 25; v, 114; viii, 32; x, 10; xxxix, 47.

An invocatory name for God.

The form of the word was a great puzzle to the early grammarians<sup>3</sup>; the orthodox explanation being that it is a vocative form where the final م takes the place of an initial ٱ. The Kūfians took it as a contraction of ٱللہ اٰمنا بٰخیر (Buiḍ. on iii, 25), but their theory is ridiculed by Ibn Ya'ish, i, 181. As a vocative it is said to be of the same class as ٱلھٰم come along. al-Khaṭābī, 20, however, recognizes it as a foreign word.

It is possible, as Margolionth notes (*ERE*, vi, 248), that it is the Heb. אלהים which had become known to the Arabs through their contacts with Jewish tribes.<sup>4</sup>

ٱلْیَّاس (*Ilyās*).

vi, 85; xxxvii, 123, 130.

Elijah.

<sup>1</sup> Derenbourg in *JA*, viii<sup>e</sup> ser., xx, 157 ff., wants to find the word in the 𐤅𐤁𐤁𐤁 of a Minoan inscription, but this is usually taken as a reference to a tribal god ٱللہان, vide Halévy, *ibid.*, p. 325, 326.

<sup>2</sup> Rhodokanakis, "Die Inschriften an der Mauer von Koblân Timna", in *SBZW*, Wien, 1934.

<sup>3</sup> Margolionth, *ERE*, vi, 248.

<sup>4</sup> There is to be considered, however, the Phoen. 𐤏𐤍𐤁 = godhead (see references in Harris' *Glossary*, p. 77), which is evidence of a Semitic form with final *as*. Cf. Nielsen in *HAA*, i, 221, n. 2.



In xxxvii, 180, for the sake of rhyme, the form is <sup>١</sup>إِلْيَاسِيْن.

From al-Jawālīqī, *Mu'arrab*, 8, we learn that the philologists early recognized it as foreign, and it is given as such by as-Suyūṭī, *Mushir*, i, 138; as-Sijistānī, 51; *LA*, vii, 303. The Heb. forms are יִלְיָס and יִלְיָס, so it is obvious that the Arabic form must have been derived from a Christian source, as even Hirschfeld, *Beiträge*, 56, recognizes.<sup>2</sup> The Gk. Ἠλίας or Ἠλείας gives us the final *s*, but this also appears in Syr. ܐܠܝܐܣ beside the more usual ܐܠܝܐ (P<sup>Sm</sup>, 203), and in the Eth. ኤልያስ.

The name was no uncommon one among Oriental Christians before Islam, and Ἠλίας occurs not infrequently in the Inscriptions.<sup>3</sup> We also find an الياس in the genealogy of the poet 'Adī b. Zaid given in *Aghānī*, ii, 18.<sup>4</sup> The likelihood is thus that it entered Arabic through the Syriac.

أَيْسَع (Al-Yase').

vi, 86; xxxviii, 48.

Elisha.

The word is usually treated as though it were يسع and the ال the definite article,<sup>5</sup> and then derived from يسع or وسع. Tab., on vi, 86, argues against this view, and in the Lexicons (e.g. al-Jawharī, *sub voc.*, *LA*, x, 296), and in al-Jawālīqī, 134 (cf. al-Khafājī, 215), it is given as a foreign borrowing, a fact which is also indicated by the variant spelling أَلْيَسَع (*LA*, x, 296).

<sup>1</sup> Geiger, 190; Mingana, *Syriac Influence*, 83. Grunze, *ZA*, xxvi, 167, would see S. Arabian influence in the production of this longer form, but it is difficult to see much point to his suggestion.

<sup>2</sup> So Sprenger, *Leben*, ii, 335; Rudolph, *Abhängigkeit*, 47; Horowitz, *JPN*, 171.

<sup>3</sup> Lebea-Waddington, Nos. 2159, 2160, 2299, etc.

<sup>4</sup> Ibn Duraid, 20, would take this as a genuine Arabic word from يَس, with which Horowitz, *KU*, 99, is inclined to agree. In *LA*, vii, 303, however, where we find this same genealogy, we are expressly told قد سميت به العرب الياس اسم اعجمي.

<sup>5</sup> Cf. Goldziher, *ZDMG*, xxiv, 208 n.

The Heb. **עַלְיָא** is near enough to the Arabic to make a direct borrowing possible, but the probability is that it came from a Christian source (Horovitz, *KU*, 152). The Gk. forms are *Ἐλίσα*, *Ἐλισάις*, and *Ἐλισάιος*; the Syr. **ܐܠܝܫܐ**; and the Eth. **ኢላሳ**; the probabilities being in favour of a Syriac origin.

**أُمّة** (*Umma*).

Of frequent occurrence, e.g. ii, 122, 128; iii, 106, etc.

People, race.

Apparently a borrowing from the Jews.<sup>1</sup> Heb. **עַמָּה** is a *tribe*, or *people*, and the **עַמָּה** of the Rabbinic writings was widely used. As the word is apparently not a native Semitic word at all, but Akk. *ummatu*; Heb. **עַמָּה**; Aram. **עַמָּה**, **עַמָּה**; and Syr. [ܐܡܐ], seem all to have been borrowed from the Sumerian,<sup>2</sup> we cannot deny the possibility, that the Ar. **أُمّة** is a primitive borrowing from the same source. In any case it was an ancient borrowing, and if we can depend upon a reading **בכש האמח**, "at the people's cost" in a Safaite inscription,<sup>3</sup> we have evidence of its early use in N. Arabia.

**أمر** (*Amr*).

xvi, 2; xvii, 87; xxxii, 4; xl, 15; xlii, 62; lxxv, 12; xcvi, 4. Revelation.

In the two senses (i) *command* or *decree*, (ii) *matter*, *affair*, it is a genuine Arabic word, and commonly used in the Qur'ān.

In its use in connection with the Qur'ānic doctrine of revelation, however, it would seem to represent the Aram. **עִמְרָא** (Rudolph, *Abhängigkeit*, 41; Horovitz, *JPN*, 188; Fischer, *Glossar*, Nachtrag to 86; Ahrens, *Christliches*, 26; *Muhammad*, 134). The whole conception seems to have been strongly influenced by the Christian Logos doctrine,<sup>4</sup> though the word would seem to have arisen from the Targumic use of **עִמְרָא**.

<sup>1</sup> Horovitz, *KU*, 53; *JPN*, 190.

<sup>2</sup> Zimmern, *Akkad. Fremdw.*, 46; Pedersen, *Israel*, 505.

<sup>3</sup> See Horovitz, *KU*, 52.

<sup>4</sup> Grimm, *System*, 50 ff.

أَمْشَاجٌ (*Amshāj*).

lxxvi, 2.

Pln. of مَشِيجٌ, mingled.

In this passage, "we created man from a mingled clot," it occurs as almost a technical physiological term. The Muslim savants take it as a normal formation from the verb مَشَجَ, but this may be a denominative from the noun.<sup>1</sup> Zimmern, *Akkad. Fremdw.*, 40, suggests an ultimate origin in the Akk. *mansigu*—clear wine. This was borrowed on the one hand into Heb. מִשְׁכָּה (beside מִשְׁכָּה; cf. Barth, *ES*, 33, 51); Aram. מִשְׁכָּה; Syr. مَشِيجٌ; and on the other into Egyptian *mšk*, Coptic ⲙⲥⲕ.

From the Syr. مَشِيجٌ arose the Arabic مزاج, and apparently مزاج was a parallel form borrowed at an early period, from which the other forms have developed.

آَمَنَ (*Āmana*).

Of very frequent occurrence.

To believe.

The primitive verb آَمَنَ with its derivatives is pure Arabic. Form IV, however, آمَنَ with its derivatives, مُؤْمِنٌ, a believer; and إِيْمَانٌ, believing, faith, is a technical religious term which seems to have been borrowed from the older faiths, and intended to represent the Aram. אִמַּן; Syr. مَصَحَ; Eth. አምን.<sup>2</sup> The word actually borrowed would seem to have been the participle مُؤْمِنٌ from Eth. ለአምን.<sup>3</sup>

<sup>1</sup> As in the case of مزاج, cf. Fraenkel, *Fremdw.*, 172.

<sup>2</sup> These Aram. forms themselves, of course, are borrowed from the Heb. אִמַּן (see Lagarde, *Übersicht*, 121).

<sup>3</sup> See Horowitz, *KU*, 55; *JPN*, 191; Fischer, *Hosmer*, Neue Nachlasse to Pa.

In lix, 23, **مُؤْمِن** meaning *faithful*,<sup>1</sup> and in lix, 9, **إِيْمَان** meaning *certainty*, may be genuine Arabic (see Fischer, *Glossar*, 9a).

**إِنْجِيل** (*Injil*).

iii, 2, 43, 58; v, 50, 51, 70, 72, 110; vii, 156; ix, 112; xlviii, 29; lvi, 27.

Gospel.

It is used always of the Christian revelation, is particularly associated with Jesus, and occurs only in Madinan passages.<sup>2</sup>

Some of the early authorities tried to find an Arabic origin for it, making it a form **إِنْجِيل** from **نَجَل** but this theory is rejected with some contempt by the commentators Zam. and Baiḍ. both on general grounds, and because of al-Ḥasan's reading **أَنْجِيل**, which clearly is not an Arabic form. So also the Lexicons *LA*, xiv, 171; *TA*, viii, 128; and al-Jawālīqī, 17 (al-Khaṭāʾi, 11), give it as a foreign word derived from either Hebrew or Syriac (cf. Ibn al-Athīr, *Niḥāya*, iv, 136).

Obviously it is the Gk. *εὐαγγέλιον*, and both Marracci<sup>3</sup> and Fraenkel<sup>4</sup> have thought that it came directly into Arabic from the Greek. The probabilities, however, are that it came into Arabic through one of the other Semitic tongues. The Hebrew origin suggested by some is too remote. It is true that in the Talmud we find **עוֹן גִּלּוֹן** for **אֲתִנְלִיִּין**,<sup>5</sup> but this is merely a transcription of **ܐܬܢܠܝܝܢ**, and the **הַגְּלִיטִים וְסִפְרֵי הַמִּינִים** "the Gilyonim and books of the Minim", merely reproduces the Syr. **ܕܠܝܬܝܢ**. The suggestion of a Syr. source is much more hopeful. It is true that **ܐܬܢܠܝܝܢ** is only a transliteration of the Gk. *εὐαγγέλιον*, but it was as commonly used as the pure Syr. **ܐܘܥܢܝܢ**, and may be assumed to have been in common use among the Christians with whom Muḥammad may have been in contact. Nöldeke has pointed out, however, that

<sup>1</sup> With which may be compared the Sab. **ܝܫܝܝܐ**, *faithful*. Cf. Hommel, *Sädersätske Chrest.*, 121; Rosenthal, *Glossarium*, 108.

<sup>2</sup> vii, 156, is perhaps an exception, but though the Sūra is given as late Meccan, this verse seems to be Madinan.

<sup>3</sup> *Prodromus*, i, 5, "corrupta Graeca voce."

<sup>4</sup> *Yocob*, 24.

<sup>5</sup> Kraus, *Griechische und lateinische Lehnwörter im Talmud*, ii, 21.

the Manichaean forms **انكليون** of Persian origin,<sup>1</sup> and *anglion* of Turkish origin,<sup>2</sup> still have the Glk. *-ion* ending, and had the Arabic, like these, been derived from the Syr. we might have expected it also to preserve the final **و**. The shortened form, he points out (*Neue Beiträge*, 47), is to be found in the Eth. **ወንጌል**, where the long vowel is almost conclusive evidence of the Arabic word having come from Abyssinia.<sup>3</sup> Grimme, *ZA*, xxvi, 164, suggests that it may have entered Arabic from the Sabaeen, but we have no inscriptional evidence to support this. It is possible that the word was current in this form in pre-Islamic days, though as Horowitz, *KU*, 71, points out, there is some doubt of the authenticity of the verses in which it is found.<sup>4</sup>

**آية** (*Āya*).

Of very frequent occurrence. Cf. ii, 37; iii, 9; xxxvi, 33.

A sign.

Later it comes to mean a verse of the Qur'ān, and then a verse of a book, but it is doubtful whether it ever means anything more than *sign* in the Qur'ān, though as Muhammad comes to refer to his preaching as a *sign*, the word tends to the later meaning, as e.g. in iii, 5, etc. It is noteworthy that in spite of the frequency of its occurrence in the Qur'ān it occurs very seldom in the early Meccan passages.<sup>5</sup>

The struggles of the early Muslim philologists to explain the word are interestingly set forth in *LA*, xviii, 68 ff. The word has no root in Arabic, and is obviously, as von Kremer noted,<sup>6</sup> a borrowing from Syr. or Aram. The Heb. **אֵימָה** (cf. Phon. **אֵימָה**), from a verb **אֵימָה**, to *sign* or *mark*, was used quite generally, for signs of the weather (Gen. i, 14; ix, 12), for a military ensign (Numb. ii, 2), for a memorial sign

<sup>1</sup> Vullers, *Lex*, i, 136; Seimann, *Manichäische Studien*, i, 60; *BQ*, 88, which latter knows that it is the name of the book of Jews and the book of Mani—**نام کتاب مانی**. It is curious that Bagh. on iii, 2, gives **انكليون** as an attempt to represent the Syriac original.

<sup>2</sup> In the phrase *ahy anglion hitig*, cf. Le Coq, *SBAW*, Berlin, 1909, p. 1204.

<sup>3</sup> Cf. Fischer, *Islamica*, i, 372, n. 5.

<sup>4</sup> Cf. Cheikho, *Naghrāniya*, 185.

<sup>5</sup> Not more than nine times in Sūras classed by Nöldeke as early Meccan, though many passages in these are certainly to be placed much later, and one may doubt whether the word occurs at all in really early passages.

<sup>6</sup> *Ideen*, 226 n.; see also Sprenger, *Leben*, ii, 419 n.; Cheikho, *Naghrāniya*, 181; and Margoliouth, *SBS*, x, 538.

(Josh. iv, 8), and also in a technical religious sense both for the miracles which attest the Divine presence (Ex. viii, 19; Deut. iv, 34; Ps. lxxviii, 43), and for the signs or omens which accompany and testify to the work of the Prophets (1 Sam. x, 7, 9; Ex. iii, 12). In the Rabbinic writings **אֵלֶּן** is similarly used, though it there acquires the meaning of a letter of the alphabet, which meaning, indeed, is the only one the Lexicons know for the Aram. **אֵלֶּן**.<sup>1</sup>

While it is not impossible that the Arabs may have got the word from the Jews, it is more probable that it came to them from the Syriac-speaking Christians.<sup>2</sup> The Syr. **ܐܠܢܐ**, while being used precisely as the Heb. **אֵלֶּן**, and translating *σημείον* both in the LXX and N.T., is also used in the sense of *argumentum, documentum* (PSm, 413), and thus approaches even more closely than **אֵלֶּן** the Qur'anic use of the word.

The word occurs in the old poetry, e.g. in Imrū'ul-Qais, lrv, 1 (Ahlwardt, *Diwans*, 160), and so was in use before the time of Muḥammad.

**أَيُّوبُ**<sup>3</sup> (*Ayyūb*).

iv, 161; vi, 84; xxi, 83; xxxviii, 40.

Job.

It is the Biblical Job, and the word was recognized as foreign, e.g. al-Jawālīqī, *Mu'arrab*, 8. The exegetes take him to be a Greek, e.g.

Zam. on xxi, 83—رجل من روم and ath-Tha'labī, *Qisas*, 106—رجل من روم.

The name would seem to have come into Arabic through a Christian channel, as even Hirschfeld, *Beiträge*, 56, admits. The Heb. **יֹאֵבֶת** appears in Glk. (LXX) as *Ιωβ*, and Syr. as **ܝܘܒ**, which latter is obviously the origin of the Arabic form.<sup>4</sup> The name appears to have been used in Arabia in the pre-Islamic period. Hess would interpret the **יֹאֵבֶת** of an inscription copied by Huber (No. 521, l. 48), as *Aiyūb*<sup>5</sup>; there is

<sup>1</sup> In Biblical Aramaic, however, **אֵלֶּן** means a sign wrought by God; cf. Dan. iii, 33.

<sup>2</sup> Mingana, *Syriac Influence*, 86. Note also the Mand. **ܐܠܢܐ** = sign.

<sup>3</sup> Rudolph, *Abhängigkeit*, 47.

<sup>4</sup> Hess, *Die Entzifferung der theophrastischen Inschriften* (1911), p. 15, No. 77; Littmann, *Entzifferung*, 16; and see Halévy in *JA*, ser. vii, vol. x, p. 382.

an **أُوب** in the genealogy of 'Adī b. Zaid given in *Aghāwī*, ii, 18, and another Christian of this name is mentioned by an-Nābigha.<sup>1</sup>

### **بَاب** (*Bāb*).

Occurs some twenty-seven times, e.g. ii, 55; iv, 153.

A door or gate.

Fraenkel, *Fremdw.*, 14, noted that it was an early loan word, and suggested that it came from the Aram. **ܒܒܐ** which is in very common use in the Rabbinic writings. D. H. Müller, however (*WZKM*, i, 23), on the ground that **ܒܒܐ** occurs very rarely in Syr. and that the root is entirely lacking in Heb., Eth., and Sab., suggested that it was an early borrowing from Mesopotamia (cf. Zimmermann, *Akkad. Fremdw.*, 30), and may have come directly into Arabic. It occurs commonly in the old poetry, which confirms the theory of early borrowing, and it is noteworthy that from some Mesopotamian source it passed into Middle Persian (*Frahang*, Glossary, p. 103; Herzfeld, *Paikuli*, Glossary, 151).

### **بَابِل** (*Bābil*).

ii, 96.

Babylon.

This sole occurrence of the word is in connection with the story of Hārūt and Mārūt who teach men magic. It is a diptote in the Qur'ān but *LA*, xiii, 43, takes this to be not because it is a foreign name, but a fem. name of more than three radicals (cf. Yāqūt, *Mu'jam*, i, 447).<sup>2</sup>

It is, of course, from the Akk. *Bab-ilu* (Delitzsch, *Paradies*, 212), either through the Syr. **ܒܒܠ** or the Heb. **בָּבֶל**. The city was well known in Arabia in the pre-Islamic period, and the name occurs in the old poetry, e.g. *Mufaḍḍaliyāt* (ed. Lyall, p. 133, l. 13), and *al-A'shā* (Geyer, *Zwei Gedichte*, i, 58 = *Diwan*, lv, 5), and Halévy would find the name in a Safaite inscription.<sup>3</sup> Horovitz, *KU*, 101, notes that Babylon was well known as a centre for the teaching of

<sup>1</sup> Ahlwardt, *Dissert.*, p. 4; cf. Horovitz, *KU*, 100; *JPN*, 158.

<sup>2</sup> Some, however, recognized it as a foreign name, cf. Abū Ḥayyān, *Baḥr*, i, 318.

<sup>3</sup> *JA*, *Mé.*, vii, vol. x, p. 380.



magic, a fact which we would also gather from the use of the word *Bazil* in the Manichaean Uigur fragments from Idigut-Schahri.<sup>1</sup>

بَارَكَ (*Bāraka*).

vii, 52, 133; xvii, 1; xxi, 71, 81, etc.

To bless.

With this should be taken the forms بَرَكَاتٌ (vii, 94; xi, 50, 76), and مُبَارَكٌ (iii, 90; vi, 92, 156, etc.).

The primitive verb بَرَكَ, which is not used in the Qur'ān, means to kneel, used specially of the camel, so that أَبْرَكَ is the technical word for making a camel kneel. In this primitive sense it is common Semitic, so we find Heb. נִכְרַח לַפָּנִים יְהוָה "let us kneel before Jehovah"; Syr. ܠܐܡܢܝܬܐ ܕܥܡܪܐ "he knelt upon his knees"; Eth. ወለሉትበረከቱ "and they bowed the knee before him". It was in the N. Semitic area, however, that the root seems to have developed the sense of to bless, and from thence it passed to the S. Semitic area. Thus we have Heb. בָּרַךְ, and Phon. בֶּרֶךְ to bless; Aram. ܒܪܟܐ to bless or praise; Syr. ܒܪܟܐ to bless or praise; and in Palm. such phrases as ܒܪܝܕ ܫܡܝܢ ܠܥܠܡܐ (de Vogüé, No. 94) "blessed be his name for evermore", and ܝܒܪܝܕ (ibid., No. 144) "may he bless". From this N. Semitic sense we find derived the Sab. ܠܒܪܟܐ (Rossini, *Glossarium*, 118), Eth. በረከ to bless, celebrate the praises of, and Ar. بَارَكَ as above. Note also the formations—Heb. בֵּרַךְ; Aram. ܒܪܟܐ; Syr. ܒܪܟܐ, which also were taken over into S. Semitic, e.g. Eth. በረከት; Ar. ٱبْرَكَ.

بَرَأَ (*Bara'a*).

lvii, 22.

To create.

<sup>1</sup> Ed. Le Coq, *SBZW*, Berlin, 1908, pp. 400, 401; cf. also Salemann, *Manichäische Studien*, i, 58.

Note also **بَارِي** creator used of Allāh in ii, 51; lix, 24; and **بَرِيَّة** creation in xviii, 5, 8. It will be noticed that the word is only used in very late Madinan passages, the Meccan words being **فطر**, **خالق** and **خالق**.

The Arabic root **بَرِي** is to be freed from a defect, i.e. to be sound or healthy (cf. Heb. **בריא**), and in a moral sense to be pure. In this sense it is used not infrequently in the Qur'ān, cf. vi, 19. In the sense of create, however, it is obviously borrowed from the older religions, for this is a characteristic N. Semitic development.<sup>1</sup> Akk. *barū* to make or create: Heb. **בָּרָא** to shape or create: Aram. **בָּרָא**, Syr. **ܒܪܐ** to create, of which the Arabic equivalent is **بَرِي**, used in the older language for fashioning an arrow or cutting a pen.<sup>2</sup> Similarly **بَرِيَّة** is not an Arabic development (as is evident from the difficulties the philologists had with it, cf. *LA*, i, 22), but was also taken over from the older religions, cf. Heb. **בְּרִיאָה** a thing created: Aram. **בְּרִיאָה** and **בְּרִיָּה**. So **בָּרִי** is from the Aram. **בְּרִיא**, **בֹּרִיא**; Syr. **ܒܪܐܐ**, meaning Creator, and used particularly of God (Lidsbarski, *SBAW*, Berlin, 1916, p. 1218 n.).<sup>3</sup>

Macdonald, *BI*, i, 303, writing of **بَارِي** suggests that the borrowing was from the Heb.,<sup>4</sup> but the correspondences are much closer with the Aram. (Nöldeke, *Neue Beiträge*, 49), and especially with the Syriac (Mingana, *Syriac Influence*, 88), so that the probabilities are in favour of its having been taken from the Christians of the North.

<sup>1</sup> Schwally, *EDMG*, lii, 201.

<sup>2</sup> And cf. the S. Arabian **ܐܒܪܐ** to found or build a temple, cf. *EDMG*, xxxvii, 413. Rossetti, *Glossariu*, 117. In Phnn. **ܐܒܪܐ** is a sculptor: cf. Harra, *Glossary*, 91.

<sup>3</sup> Massignon, *Lexique technique*, 52, however, considers it as an Arabic word specialized in this meaning under Aramaic influence.

<sup>4</sup> So Ahrens, *EDMG*, lxxxiv, 20.

بَرْزَخ (Barzakh).

xxiii, 102; xxv, 55; iv, 20.

A barrier or partition.

In xxv, 55, and iv, 20, it is the barrier between the two seas (بَحْرَيْن) where the reference is probably to some cosmological myth. In xxiii, 102, it is used in an eschatological passage, and the exegetes do not know what the reference is, though as a glance at at-Ṭabari's Commentary will show, they were fertile in guesses.

That the word is not Arabic seems clear from the Lexicons, which venture no suggestions as to its verbal root, are unable to quote any examples of the use of the word from the old poetry, and obviously seek to interpret it from the material of the Qur'ān itself.

Addai Sher, 19, sought to explain it from the Pers. *برزخ* *weeping* or *crying*, but this has little in its favour, and in any case suits only xxiii, 102. Völlers, *ZDMG*, I, 646, makes the much more plausible suggestion that *برزخ* is a by-form of *فرسنگ* *parasang* from the Phlv. *frasang*, Mod. Pers. *فرسنگ*, which preserves its form fairly well in Gk. *παρασάγγης*, but becomes Aram. *פֶּרַסָּה* or *פֶּרַסָּה*<sup>1</sup>; Syr. *ܦܪܫܐ* whence the Ar. *فرسنگ*. The Phlv. *frasangan* of *PPGI*, 116, means a measure of land and of roads,<sup>2</sup> and could thus fit the sense *barrier* in all three passages.

بُرْهَان (Burhān).

ii, 105; iv, 174; xii, 24; xxi, 24; xxiii, 117; xxvii, 65; xxviii, 32, 75.

An evident proof.

In all the passages save xii, 24, and xxviii, 32, it is used in the sense of a proof or demonstration of the truth of one's religious position. In these two cases, one from the story of Joseph and the other from that of Moses, the word refers to an evident miraculous sign from

<sup>1</sup> Levy, *Wörterbuch*, iv, 123; Toledōi, in *J.A.*, cxxxvi (1935), p. 252.

<sup>2</sup> See Horn, *Grundriss*, 182; Nyberg, *Glossar*, 73.

God for the demonstration of His presence and power to him who beheld it. It is thus clearly used in the Qur'ân as a technical religious term.<sup>1</sup>

It is generally taken as a form *فعلان* from *بره*, Form IV of which is said to mean *to prove*, but the straits to which the philologists are put to explain the word (cf. Râghib, *Mufradât*, 44; *LA*, xvii, 369), show us that we are dealing with a foreign word. Sprenger, *Leben*, i, 108 had noted this,<sup>2</sup> but he makes no attempt to discover its origin.

Addai Sher, 21, suggested that it is from the Pers. *بروهان* meaning *clearly manifest*, or *well known* (cf. Vullers, *Lex.*, i, 352), but this is somewhat remote. The origin clearly is, as Nöldeke has shown (*Neue Beiträge*, 58),<sup>3</sup> in the Eth. *ḥcγγ*, a common Abyssinian word,<sup>4</sup> being found also in Amharic, Tigré, and Tigrîña, meaning *light, illumination*, from a root *ḥcu* cognate with Heb. *חָצַץ*; Ar. *بحر*. It seems to have this original sense in iv, 174; xii, 24, and the sense of *proof* or *demonstration* is easily derived from this.

*بروج* (*Burūj*).

iv, 80; xv, 16; xxv, 62; lxxxv, 1.

Towers.

The original meaning occurs in iv, 80, but in the other passages it means the signs of the Zodiac, according to the general consensus of the Commentators, cf. as-Sijistānī, 63.

The philologists took the word to be from *برج* *to appear* (cf. Baid.

on iv, 80; *LA*, iii, 33), but there can be little doubt that *بروج* represents the Gk. *πύργος* (Lat. *burgus*), used of the towers on a city wall, as e.g. in Homer *Od.*, vi, 262—*πόλιος ἦν περὶ πύργος ὑψηλός*. The Lat. *burgus* (see Guidi, *Della Sede*, 579) is apparently the source

<sup>1</sup> Ahrens, *Christliches*, 22, makes a distinction between xii, 24; iv, 147; xxi, 117, where it means "Licht, Erleuchtung", and the other passages where it means "Beweis".

<sup>2</sup> Also Massignon, *Lexique technique*, 62.

<sup>3</sup> Also *ibid.*, p. 25.

<sup>4</sup> It is in frequent use even in the oldest monuments of the language.

of the Syr. ܒܪܢܐ<sup>1</sup> a *turret*, and perhaps of the Rabbinic בורנין, בורנין a *resting place* or *station* for travellers.<sup>2</sup> From this sense of *stations* for travellers it is an easy transition to *stations* of the heavenly bodies, i.e. the Zodiac. Syr. ܒܪܢܐ is indeed used for the Zodiac (*PSm*, 475), but this is late and probably under the influence of Arabic usage.

It is possible that the word occurs in the meaning of *tower* in a S. Arabian inscription (D. H. Müller in *ZDMG*, xxx, 688), but the reading is not certain.<sup>3</sup> Ibn Duraid, 229, also mentions it as occurring as a personal name in the pre-Islamic period. The probabilities are that it was a military word introduced by the Romans into Syria and N. Arabia,<sup>4</sup> whence it passed into the Aramaic dialects<sup>5</sup> and thence to Arabia. It would have been borrowed in the sing. form بُرج from which an Arabic plural was then formed.

بَشَرٌ (*Bashshara*).

Of frequent occurrence, cf. ii, 23; iii, 20; iv, 137, etc.

To announce good news.

The primitive verb بَشَرَ to *peel off bark*, then to *remove the surface* of a thing, i.e. to *smooth*, is not found in the Qur'ān, though it occurs in the old literature. From this we find بَشِيرٌ *skin* and thence *flesh*, as Syr. ܒܫܪܐ; Heb. בֶּשֶׂר;<sup>6</sup> Aik. *bīšra*, *blood-relation*, whence it is an easy transition to the meaning *man*, cf. Heb. בִּשְׂרָא; Syr. ܒܫܪܐ (plu. ܒܫܪܐܝܐ = *άνθρωποι*). بَشَرٌ in this sense occurs frequently in the Qur'ān<sup>7</sup> and Ahrens, *Christliches*, 38, thinks it is of Aramaic origin.

<sup>1</sup> So Fraenkel, *Fremden*, 285, against Freytag and Rödiger, who claim that it is a direct borrowing from *עִיר*.

<sup>2</sup> But see the discussion in Krauss, *Griechische Lehnwörter*, ii, 143.

<sup>3</sup> Müller in *WZKM*, i, 28.

<sup>4</sup> Voller in *ZDMG*, ii, 312.

<sup>5</sup> The Arm. ԲՇՐԱ came probably through the Aramaic also. Cf. Hübnermann, *Arm. Gramm.*, i, 393; Brückmann in *ZDMG*, xlvii, 2.

<sup>6</sup> So Sab. ܒܫܪܐ and Eth. ܒܫܪܐ, but these apparently developed late under Jewish or Christian influence.

<sup>7</sup> And note ܒܫܪܐ to go in with a wife (ii, 183, only), with Heb. בֶּשֶׂר *membrum virile*; Syr. ܒܫܪܐ *per euphemismum de pulchritudine viri et foeminae*.

The wider use of the root in the Qur'ân, however, is in the sense of *to announce good tidings*. Thus we have the verb *بَشَّرَ* as above; *بَشْرَى* good news (ii, 91; iii, 122; viii, 10, etc.); *بَشِير* (v, 22; vii, 188, etc.), and *بَشِيرٌ* (vii, 55; xxv, 50, etc.), *the bringer of good tidings*: also *مُبَشِّرٌ* (ii, 209, etc.) with much the same meaning; *أُبَشِّرَ* (xli, 30) *to receive pleasure from good tidings*: and *مُسْتَبَشِّرٌ* (lxxx, 39), *rejoicing*. This use, however, seems not to be original in Arabic but derived from the older religions. Thus Akk. *bussaru*, is *to bear a joyful message*: Heb. *בשר* both *to bear good tidings* and *to gladden with good tidings*: *התבשר* *to receive good tidings*.<sup>1</sup>

The S. Semitic use of the word seems to be entirely under the influence of this Jewish usage. In Eth. the various forms *በሰረ* *to bring a joyful message*, *አበሰረ* *to bring good tidings*, *ተበሰረ* *to be announced*, *በሰረተ* *good news*, *አ-በሰረ* *one who announces good tidings*, are all late and doubtless under the influence of the Bible. So the S. Arabian *يُؤْتِي* *to bring tidings* and *يُؤْتِي* *tidings* (cf. ZDMG, xxx, 672; WZKM (1896), p. 290; Rossini, *Glossarium*, 119), are to be considered of the same origin, especially when we remember that the use of *يُؤْتِي* is in the *Rahmān* inscription. The Syr. *ܥܡܡܐ* has suffered metathesis, but in the Christian Palestinian dialect we find *ܥܡܡܐ* *to preach*, used just as *بَشَّرَ* in iii, 20; ix, 34, etc., and so *ܥܡܡܐ* = *εὐαγγέλιον*, where again the influence is undoubtedly Jewish.

The probabilities are that the word was an early borrowing and taken direct from the Jews, though in the sense of *to preach* the influence was probably Syriac.<sup>2</sup>

*بَطَلٌ* (*Baṭala*).

Occurs some thirty-six times in various forms.

To be in vain, false.

<sup>1</sup> Also *בשרת* *tidings* = Ar. *بَشْرَى* and *بشارة*, which latter, however, is not Qur'anic. Cf. also now the Ras Shamra *בשר* *to bring good news*.

<sup>2</sup> As probably the Phlv. *bawāz*, PPGI, 95.

The passages in which it occurs are relatively late, and it is clearly a technical religious term for the nothingness, vanity, and falseness of that which is opposed to God's **حَقّ**. In particular it is used of idols, as in xvi, 74; xxix, 52, 67, etc., where it forcibly reminds us of the Hebrew use of **בְּלִיָּהּ** and the *rà máraia* of Acts xiv, 15.

Now as a matter of fact the Peshitta translates *rà máraia* by **ܒܠܝܐ**, and, as Ahrens, *Christliches*, 38, points out, we seem to have here the origin of the Qur'anic **باطل**, whence probably the other forms were derived. Cf. the Eth. **በለ**, *vanus, inanis, irritum*.

**بَعْل** (*Ba'l*).

xxxvii, 125.

Baal.

The word occurs in the Elijah story and as a proper name undoubtedly came to Muḥammad from the same source as his **الياس**.

As this would seem to be from the Syr. we may conclude that **بعل** is from the Syr. **ܒܠܝܐ**.<sup>1</sup> On the question of the word in general the authorities differ. Robertson Smith<sup>2</sup> argued that the word was a loan-word in Arabia, but Nöldeke (*ZDMG*, xl, 174), and Wellhausen (*Reste*, 146), claim that it is indigenous. It is worthy of note that as-Suyūṭī, *Itq*, 310, states that **بعل** meant **رب** in the dialects of Yemen and of Azd, and as such we find it in the S. Arabian inscriptions, e.g. Glaser, 1076, 2, **X(=)X 10Π** "Lord of Ter'at" (see further Rossini, *Glossarium*, 116; *RES*, i, Nos. 184, 185). In any case from the Nabataean and N. Arabian inscriptions<sup>3</sup> we learn that the word was known in this sense in Arabia long before Muḥammad's time.<sup>4</sup> Horowitz, *KU*, 101, thinks it came from Eth. (cf. Ahrens, *Christliches*, 38).

<sup>1</sup> So Horowitz, *KU*, 101, and see Rudolph, *Altägyptisch*, 47 n.

<sup>2</sup> *Religion of the Semites* (2 ed.), 100 ff.; *Kinship*, 210.

<sup>3</sup> See Cook, *Glossary*, 32; Lidzbarski, *Hordbuch*, 240, 241; Nyckmans, *Noms propres*, i, 8, 54; Nielsen in *HAA*, i, 241.

<sup>4</sup> In the Qur'ān itself (xi, 75) it occurs in the sense of husband.



بَعِير (Ba'īr).

xii, 65, 72.

A full-grown camel.

It occurs only in the Joseph story, and Dvořák, *Fremdw*, 18, is doubtless right in thinking that its use here is due to Muhammad's sources. In the Joseph story of Gen. xlv, 17, the word used is בְּעִיר, and in the Syr. ܒܥܝܪ, which means originally *cattle* in general, and then any beast of burden. It is easy to see how the word was specialized in Arabic to mean *camel* (Guidi, *Della Scel*, 583; Rossini, *Glossarium*, 116; Hommel in *HAA*, i, 82 n.), the usual beast of burden in that country, and as such it occurs in the old poetry. There seems no reason to doubt the conclusion of Dvořák, *Fremdw*, 46 (cf. Horowitz, *JPN*, 192), that Muhammad's informant, hearing the word in the story as he got it from a Jewish or Christian source, passed the word on as though it had its specialized Arabic meaning of *camel*.

بَغَال (Bighāl).

xvi, 8.

Mules. Plural of بَغْل.

al-Khafājī, 44, shows that some of the Muslim philologists suspected that it was non-Arabic. The root is clearly not Arabic, and Hommel, *Säugethiere*, 118, noted it as a borrowing from Abyssinia, where the mule was as characteristic an animal as the camel is in Arabia. Fraenkel, *Fremdw*, 110, accepts this derivation, and Nöldeke, *Neue Beiträge*, 58, has established it. The word is common to all the Abyssinian dialects—cf. Eth. and Tigré ባለ; Amharic ባለ and ባለ; Tigrina ባለ. The غ for ق is not an isolated phenomenon, as Hommel illustrates.

بَلَد (Balad).

ii, 120; iii, 196; vii, 53, 56, etc. Also بِلَاد—xxv, 61; xxvii, 93; xxxiv, 14, etc.

Country, region, territory.

The verb **بَدَّ** in the sense of *to dwell in a region* is denominative, and Nöldeke recognized that **بَدَّ** in the sense of a "place where one dwells" was a Semitic borrowing from the Lat. *palatium*: Gk. *παλάτιον*. This has been accepted by Fraenkel, *Fremdw.*, 28, and Vollers, *ZDMG*, li, 312, and may be traced back to the military occupation of N. Arabia.

**بَنَّاءَ** (*Bannā'*).

xxxviii, 36.

A builder.

The verb **بَنَى** *to build* occurs in the Qur'ān along with certain formations therefrom, e.g. **بَنَّاءَ** *ceiled roof*, and **مَبْنًى**, and it would seem on the surface that **بَنَّاءَ** is another such formation. Nöldeke, *Mand. Gramm.*, 120, n., however, has a suggestion that it is a borrowing from Aramaic, whence on the other hand it passed into Middle Persian (cf. Herzfeld, *Paikuli*, Glossary, p. 156). Fraenkel, *Fremdw.*, 255, is doubtful, but thinks that if it is a loan-word it comes from the Jewish **בִּנְיָא** rather than from the Syr. **ܒܢܝܐ**. Zimmern, *Akkad. Fremdw.*, 26, considers them all as borrowed from Akk. *banā—to build*, though the S. Arabian **بَنَى** and its derivatives might suggest that the root developed independently in S. Semitic (Rossini, *Glossarium*, 115).

**بُيُوتَانُ** (*Buwyān*).

ix, 110, 111; xvi, 28; xviii, 20; xxxvii, 96; lxi, 4.

A building or construction.

Again it would seem, on the surface, that this word also is from **بَنَى** *to build*. Sprenger, *Leben*, i, 108, has noted that words of this form are un-Arabic, e.g. **فُرْقَانُ**, **قُرْبَانُ**, **سُبْحَانُ**, etc., and lead us to look for an Aram. origin. Fraenkel, *Fremdw.*, 27, points

out that we have in Aram. ܒܢܝܢܐ, ܒܢܝܢܐ beside ܒܢܝܢܐ and ܒܢܝܢܐ, and in Syr. ܒܢܝܢܐ, meaning building. In Heb. also we find בְּנִין, but as Lagarde, *Übersicht*, 205, shows, this is a borrowing from Aram. ܒܢܝܢܐ occurs in the old poetry so it was doubtless an early borrowing from Aramaic.

ܒܢܝܢܐ (*Buṭān*).

iv, 24, 113, 155; xxi, 15; xxxiii, 58; lx, 12.

Slander, calumny.

Only in Madinan passages.

It is usually taken from ܒܢܝܢܐ *to confound*, which occurs twice in the Qur'ān, viz. ii, 260; xxi, 41 (*Ld*, ii, 316; Rāghib, *Mufradāt*, 68), though we learn from the Lexicons that some took it from ܒܢܝܢܐ. Sprenger, as we have mentioned above, pointed out the Aram. form of these words ending in ܢܐ, and Fraenkel, *Vocab*, 22, saw that ܒܢܝܢܐ was to be explained from the Aram. ܒܢܝܢܐ, Syr. ܒܢܝܢܐ *to be or become ashamed*, whence ܒܢܝܢܐ and ܒܢܝܢܐ *to make ashamed*, a root connected with the Heb. בָּשָׁם: Sab. ܒܢܝܢܐ: Ar. بَات. The borrowing was doubtless from the Syr., where we have the parallel forms ܒܢܝܢܐ, ܒܢܝܢܐ.

ܒܢܝܢܐ (*Bahīma*).

v, 1; xxi, 29, 35.

Animal.

A very late word, occurring only in material from towards the very end of the Madina period, and used only in connection with legislation about lawful and unlawful meats. It is well known that

<sup>1</sup> Cf. ܒܢܝܢܐ *swif deer*, *EDMG*, xxxvii, 375.

<sup>2</sup> *PSm*, 461. Wellhausen in *EDMG*, lxvii, 433, also decides in favour of an Aram. origin for the word.

these food regulations were formed under Jewish influence,<sup>1</sup> so that it is significant that the word in the Jewish legislation (Lev. xi) is **בהמה**.

The root of the word is probably a form **בָּהַם** which we find in Eth. **ባሕም** to be dumb, connected with Ar. **أَبْهَمَ** and **أَسْتَبْهَمَ**, both of which refer to incoherence or ambiguity of speech. The Lexicons, however, are troubled about the word (cf. *LA*, xiv, 323), and there is little doubt that it was a direct borrowing from the Jewish **בהמה**.<sup>2</sup>

**بُورٌ** (*Būr*).

xxv, 19; xlviii, 12.

Ignorant.

The phrase **قَوْمٌ بُورٌ** in these two passages was a complete puzzle to the Commentators. As we find a verb **بَارَ** to perish in xxxv, 11, 26, and the noun **بَوَارٌ** in xiv, 33, most of the early authorities endeavoured to explain **بور** from this and make it mean *destruction*, cf. Tab., Zam., Baiḍ., and Bagh. on the verses. There was some philological difficulty over this, however, which as-Suyūṭī, *Itq*, 311, endeavours to avoid by claiming that it is a dialectal form, meaning **هَلَاكٌ** in the dialect of 'Umān, a theory which seems also to have been held by al-Akhfaṣh (*LA*, v, 153).

Hirschfeld, *Beiträge*, 40, suggests that it is the Aram. **בֹּר** and like **אִמְיָ** (vii, 156, 158, etc.), is a translation of **עַם הָאֲרָץ**.<sup>3</sup> In the Rabbinic writings **בֹּר** means a boorish, ignorant, and uncultured

<sup>1</sup> Rudolph, *Abhängigkeit*, 81; Horowitz, *JPN*, 193.

<sup>2</sup> Adāsī Sher, 30, suggests that it is from the Pers. **بهر**, which is absurd.

<sup>3</sup> "Im Munde der Juden war **עַם הָאֲרָץ** zweifellos ausserordentlich geläufig, nicht minder häufig wohl auch das aram. **בֹּר**. Die Seltenheit des Ausdrucks im Korān trotz zahlreicher Gelegenheit ihn zu brauchen, zeigt aber, dass derselbe Mohammed nicht sehr geläufig geworden ist, er wendet öfter das dasselbe bezeugende 'Ummij an, welches, wie Geiger bereits gefunden hat, die eigentliche arabische Übertragung von 'Am Aḥīzer darstellt," cf. Geiger, 28.

person, e.g. Yoma, 37a, המהלך בעד רבו דרי זה בור "he who walks ahead of his teacher is a boor", or Pirke Aboth, ii, 6—אין בור ירא חטא "No boorish fellow fears sin", and corresponds with the Aram. בורא used, e.g., in the Targums on Prov. xii, 1, or Lev. Rabba, § 18, where the uncultured are contrasted with the learned. Horowitz, *JPN*, 193, also holds to a Jewish origin.

Precisely similar in meaning, however, is the Syr. ܒܪܐ, as when Paul in 2 Cor. xi, 6, says ܒܪܐ ܐܢܝܢ ܒܐܢܝܢ, "uncultured am I in speech (but not in knowledge)"—*ἰδιώτης τῶ λόγῳ*, referring to his difficulties with the Greek tongue. So Ephraem uses ܒܪܐ ܥܣܝܡܐ, and Mingana, *Syriac Influence*, 93, thinks that the

Qur'anic بور is of Syr. rather than Jewish origin. It is really impossible to decide. The word occurs in the old poetry, e.g. Ḥasaṇ (ed. Hirschfeld, xvi, 2), and a verse in *LA*, v, 153, so it was apparently an early borrowing.

بيعة (*Biya'*).

xxii, 41.

Pln. of بَيْعَة a place of worship.

It was early recognized as a foreign word (as-Suyūṭī, *Itq*, 320; *Mutaw*, 46), and is said by al-Jawālīqī, *Mu'arrab*, 35, to be a borrowing from Persian. One is at a loss to know why al-Jawālīqī should think it was Persian, when it is so obviously the Syr. ܒܝܥܬܐ,<sup>1</sup> unless perhaps we may suggest that he knew of Syrian churches in Persian territory called by this name and jumped to the conclusion that it was a Persian

word. Syr. ܒܝܥܬܐ is originally an egg (cf. Ar. بَيْض; Heb. בֵּיצָה; Aram. ܒֵּיצָה), and then was used metaphorically for the top of a rounded arch—ܒܝܥܬܐ ܕܥܡܪܐ, and so for the domed buildings used for worship.

The word was well known in pre-Islamic times, being found in the S. Arabian inscriptions,<sup>2</sup> and occurring not infrequently in the old

<sup>1</sup> This has been generally recognized, cf. Springer, *Löben*, iii, 310, n.1; Fraenkel, *Vocab*, 24; *Freund*, 274; Rudolph, *Abhängigkeits*, 7; Cheikho, *Naprdniya*, 201.

<sup>2</sup> 𐩇𐩣𐩪 in the Abrahā inscription, *OIS*, iv, No. 541, ll. 88 and 117.

poetry (e.g. *Diwan Hudh.*, ed. Kosegarten, 3, l. 5), and may be assumed to have entered Arabic from the Mesopotamian area. It is interesting that the traditional exegesis of the Qur'ân seems to favour the word in xxi, 41, being referred to *معبد النصارى*, though some thought it meant *كنيسة اليهود*, cf. Zam., Baid., Tab., on the passage, and *TA*, v, 285; as-Sijistânî, 65.

### تَابَ (*Tāba*).

Occurs very frequently.

To repent towards God.

Besides the verb *تَابَ* should be noted *تَوْبَةٌ* and *تَوْبٌ* repentance, and *تَوَّابٌ* the relenting, used as a title of Allah.

The word is undoubtedly a borrowing from the Aramaic (cf. Halévy in *JA*, ser. vii, vol. x, p. 423), for the Semitic root which appears in Heb. as *נָתַב*, is in S. Semitic found as Sah. *𐩦𐩣𐩪*; Ar. *تاب* and only normally appears with initial *ن* in Aram. *𐩦𐩣𐩪*; Syr. *ܬܒ*. The Ar. *تاب*, particularly in the derived sense of *recompense*, is used not infrequently in the Qur'ân, cf. iii, 139; iv, 133; xviii, 42, etc.

Fraenkel, *Vocab.*, 22, noted that the word was Aram.<sup>1</sup> but did not inquire further as to its Jewish or Christian origin. The balance of probability seems in favour of Hirschfeld's suggestion, *Beiträge*, 39, that it is of Jewish origin,<sup>2</sup> though in face of Syr. *ܬܒ* and *ܬܒܐ* penitent (*ὁ μετανοῶν*), *ܬܒܐ* penitence, one cannot absolutely rule out the possibility of a Christian origin. Horowitz, *JPN*, 186 lists it among those words of whose origin, whether Jewish or Christian, it is impossible to decide.

<sup>1</sup> So *Freudenthal*, 83; *PSm.*, 4399; *Massignon, Lexique technique*, 53; *Fischer, Glossar*, 18.

<sup>2</sup> See also *Pauls, Offenbarung*, 187, n. 4.

تَابُوت (Tābūt).

ii, 249; xx, 39.

An ark, or chest.

In ii, 249, تَابُوت means the Ark of the Covenant of the time of Samuel and Saul, the Heb. אֲרֹן, and in xx, 39, the Ark of papyrus, the תִּבְהַב נִמֹּחַ, in which the infant Moses was committed to the water.

The Muslim authorities invariably treat it as an Arabic word, though they were hopelessly at sea as to its derivation, some deriving it from تَاب (LA, i, 227; TA, i, 181); some from تَبَّت (LA, ii, 322; Sīḥāḥ, sub voc.); others from تَبَّه (Ibn 853a in TA, ix, 381), while

'Ukbari, *Imlāḡ*, 69, frankly says—لا يعرف له اشتقاق.

The ultimate origin, of course, is Egyptian ḡbūt, whence came the Heb. תִּבְהַב, which is used for Noah's ark in Gen. vi, 14; ix, 18 (Gk. κιβωτός), and the ark of papyrus in which Moses was hidden (Gk. θ(β)η).<sup>1</sup> In the Mishna תִּבְהַב is used for the Ark of the Covenant, especially in the phrase "coming before the Ark" for prayer, cf. Mishna Berak, v, 4, עָבַר לְפָנֵי הַתִּבְהַב, and on this ground Geiger,

44, would derive תַּבּוּת from the Aram. תִּבְוּתָא, which is consistently used in the Targums and Rabbinic literature for תִּבְהַב. Geiger has been followed by most later writers,<sup>2</sup> but Fraenkel, *Vocab*, 24, pointed out that the correspondence is even closer with the Eth. ታብት, and Nöldeke, *Neue Beiträge*, 49, agrees, although he admits the possibility of a derivation from the Aramaic.<sup>3</sup> A strong point in favour of the Abyssinian origin is the fact that not only is ታብት used to translate κιβωτός in Gen. vi, 14, etc. (cf. Jub. v, 21), but is also the usual word

<sup>1</sup> Zimmern, *Akkad. Fremdw.*, 45, disputes this Egyptian origin and suggests a connection with the Akkadian word ḡbūtu, but see Yahuda, *Language of the Pentateuch*, p. 114, n. 2.

<sup>2</sup> Von Krenzel, *Ideen*, 256 n.; Sprenger, *Leben*, ii, 387 n.; Fleischer, *Einere Skriften*, i, 176 n.; Hübnermann, *ZDMG*, xlv, 560. The Arm. Թափառ (Hübnermann, *Arm. Glossen*, i, 153) is from the Pers. تَابُوت, but this is itself a direct borrowing from Arabic. Geiger had been preceded in this suggestion by de Sacy in *JA*, 1829, p. 178.

<sup>3</sup> So Fleischer, *Glossar*, 17.



for the Ark of the Covenant (cf. Ex. xxv, 10), and is still used in the Abyssinian Church for the box containing the sacred books and vessels.<sup>1</sup>

تَبَع (Tubba').

xliv, 36; I, 13.

Title of the Kings of the Himyarites.

The philologists would derive the word from تَبَعَ to follow, and explain the title as meaning that each king followed his predecessor, cf. Bagh. on xlv, 36.

Fraenkel, *Vocab*, 25, connected it with the Eth. ተብላ strong, manly, and Nöldeke in Lidzbarski's *Ephemeris*, ii, 124, supports the connection. The word itself, however, is clearly S. Arabian, and occurs in the inscriptions in the compound names 𐩧𐩣𐩪𐩣, 𐩧𐩣𐩪𐩣𐩪, 𐩧𐩣𐩪𐩣, etc. Hartmann in *Zd*, xiv, 331-7, would explain it from 𐩧𐩣𐩪 = בתע, but this seems very unlikely,<sup>2</sup> and everything is in favour of the other derivation. The word was apparently well known in pre-Islamic Arabia, for it occurs not infrequently in the old poetry.<sup>3</sup>

تَبِير (Tabīr).

xvii, 7; xxv, 41.

Utter destruction.

It is the verbal noun from تَبَّرَ, an intensive of تَبَرَّ to break or destroy, other forms from which are found in vii, 135, مَبَرَّ; and lxxi, 29, تَبَارًا. *ae-Suyūṭī*, *Itq*, 320, tells us that some early authorities thought that it was Nabataean. By Nabataean he means Aramaic, and we do find Aram. ܬܒܪ: Syr. ܬܒܪ, to break, which are the equivalents of Heb. ִשְׁבַר; Akk. *šabāru*; Seb. ܬܒܪ; Ar. ٔبَر;

<sup>1</sup> Dufton, *Narrative of a Journey through Abyssinia*, London, 1867, p. 88.

<sup>2</sup> Lidzbarski, *Ephemeris*, i, 224, says: "Ich halte diese Erklärung für möglich, nicht wie Hartmann und Mordtmann für gewissh." See also, Glaser, *Altjemenische Studien*, i, 8; Rossini, *Glossarium*, 258; Ryckmans, *Noms propres*, i, 318.

<sup>3</sup> See Horowitz, *KU*, 102, 103.

<sup>4</sup> See Mordtmann, *Hijjar. Inschr.*, 74; D. H. Müller, *Hef. Mus.*, i, l. 26; Rossini, *Glossarium*, 258.

Eth. **ሰበረ**. This is fairly clear evidence that Ar. **تاجر** is a secondary formation and in all probability from the Aram. as Fraenkel, *Vocab*, 26, noted (so Ahrens, *Christliches*, 27).

**تِجَارَة** (*Tijāra*).

ii, 15, 282; iv, 33; ix, 24; xxiv, 37; xxxv, 26; lxi, 10; lxii, 11.  
Merchandise.

It will be noticed that the word occurs only in late passages. In three passages (ii, 15; iv, 33; xxiv, 37) it bears the sense of *trafficking* rather than *merchandise* or the substance of traffic, and this latter is perhaps a derived sense. The word **تاجر** *merchant* does not occur in the Qur'ân, nor any derived verbal form.

There can be no doubt that the word came from the Aram. Fraenkel, *Fresw*, 182, thinks that **تِجَارَة** was formed from the verb **تجر** which is a denominative from **تاجر**, the form which he thinks was originally borrowed from Aram. In view, however, of the Aram. **ܬܝܓܪܐ**; Syr. **ܬܝܓܪܐ**, both of which have the meaning *mercatura*, there would seem no reason for refusing to derive the Ar. **تِجَارَة** directly. In fact, as Fraenkel's discussion shows (p. 181), there is some difficulty in deriving **تاجر**, a participial form, from Aram. **ܬܝܓܪܐ**; Syr. **ܬܝܓܪܐ**. and Nöldeke had to suggest a dialectal form **ܬܝܓܪܐ** to ease the difficulty.

If, however, the original form in Ar. were **تِجَارَة** from **ܬܝܓܪܐ**, and the verb **تجر** a denominative from this, it is easy to see how **تاجر** a *merchant*, i.e. "one who traffics", would be formed as a participle from this verb.

That the borrowing was from the Aram. is clear from the fact that the original word was the Akk. *tamkāru* or *tamgāru*,<sup>1</sup> whence comes the Armen. *թանգար* or *թանգար*,<sup>2</sup> so that in the Aram. **ܬܝܓܪܐ**

<sup>1</sup> Zimmern, *Abhandl. Fresw*, 18.

<sup>2</sup> Hubschmann, *Arm. Gramm.*, i, 308.

the doubled ج represents an original ج, which we find still unassimilated in the Mand. 𐤒𐤓𐤓𐤓. The word was well known in Arabia in pre-Islamic days, as is clear from the fact that we find both 𐤒𐤓𐤓𐤓 meaning *merchant* and 𐤒𐤓𐤓𐤓 meaning *commerce* in the N. Arabian inscriptions,<sup>1</sup>

while تاجر occurs commonly enough in the old poetry, particularly in connection with the wine trade.<sup>2</sup>

تَجَلَّى (Tajallā).

vii, 139; xcii, 2.

To appear in glory.

The simple verb جَلَّ to *make clear*, is cognate with Heb. גָּלַה to *uncover*; Aram. ܓܠܐ; Syr. ܓܠܝ to *reveal*; and Eth. ገለፈ to *manifest, explain*; and Form II, جَلَّى to *reveal, to manifest* occurs in vii, 186;

xcii, 3. The form تَجَلَّى, however, which is used once of God revealing Himself to Moses at Mt. Sinai, and once of the brightness of oncoming day, seems to have been formed under the influence of Syr. ܓܠܝܬܐ, which, as Mingana, *Syriac Influence*, 86, points out, had become specialized in this sense, and may have been known in religious circles at Mecca and Madina in this technical sense. It is at least suggestive that *LA*, xviii, 163, uses only Ḥadīth in explanation of the word.

تَسْنِيمٌ (Tasnīm).

lxxxiii, 27.

Tasnīm—name of a fountain in Paradise.

The exegetes derive the word from سَنِمَ to *raise*, Form II of سَمِمَ to *be high*, and the fountain is said to be called تسنيم because the water is carried from it to the highest apartment of the Pavilion, cf. Zam. on the passage, and Tab. quoting Mujāhid and Al-Kalbi; also *LA*,

<sup>1</sup> de Vogüé, *Syrie Centrale*, No. 4; Cook, *Glossary*, 116.

<sup>2</sup> Fraankel, *Fremde*, 158, 182; D. H. Müller, in *WZKM*, i, 27; and note *LA*, v, 166, with a verse from Al-A'chā.

xv, 199. It is obvious, however, that this is merely an attempt to explain a word that was strange to the exegetes, and which lent itself to explanation as a form *تفعيل* from *سنم*. There is no occurrence of the word earlier than the Qur'ān, and apparently nothing in the literature of the surrounding peoples from which we can derive it, so Nöldeke is doubtless right when in his *Sketches*, 38, he takes the word to be an invention of Muḥammad himself.

*تَفْسِيرٌ* (*Tafsīr*).

xxv, 35.

An explanation or interpretation.

The exegetes naturally take it as the verbal noun from *فَسَّرَ* to explain, Form II of *فَسَّرَ* to discover something hidden. Fraenkel, *Fremde*, 286, however, thinks that in this technical sense *فَسَّرَ* is a borrowing from the Syr. *ܦܫܪ* to expound, make clear, which is very commonly used in early Syriac texts in the sense of interpretation of Scripture. This sense of to solve, to interpret from the Aram. *ܦܫܪ*: Syr. *ܦܫܪ* to dissolve, seems a peculiar development of meaning in Aram., and Heb. *פָּשַׁר* is a loan-word from Aram. *ܦܫܪ*, so that Ar. *فَسَّرَ* is doubtless of the same origin,<sup>1</sup> and *تَفْسِيرٌ* and *تَفْسَرٌ* were later formed from this borrowed verb.

Halévy, *JA*, vii<sup>e</sup> ser., vol. x, p. 412, thinks that he finds the word *ܦܫܪ* interpreter in the Safaite inscriptions, which, if correct, would point to the pre-Islamic use of the root in this sense in N. Arabia.

*تَنْوِيرٌ* (*Tanwīr*).

xi, 42; xxiii, 27.

Oven.

It was early recognized by the philologists as a word of foreign origin. al-Aṣma'i, according to as-Suyūṭī, *Muzhīr*, i, 135, classed it as a

<sup>1</sup> Zimmern, *Alkad. Fremde*, 68, however, would derive the Aram. forms from Akk. *pašāru*. See also Hurovitz, *JPN*, 218.

Persian loan-word, which was also the opinion of Ibn Duraid, as we learn from al-Jawāliqī, *Mu'arrab*, 36.<sup>1</sup> ath-Tha'ālibī, *Fiqh*, 317, gives it in his list of words that are common to both Persian and Arabic, and Ibn Qutaiba, *Adab al-Kātib*, 528, quotes Ibn 'Abbās as saying that it was one of those words which are common to all languages.<sup>2</sup> Some, however, argued for its being an Arabic word from نَار or نور, as the *Muḥḥiṭ*, sub voc., explains it—"It is said to be Arabic from نور or نَار and that its original form was تنوور on the measure تفعول, then the و was given hamza because of the weight of the *ḥamza* on it, and then the hamza was suppressed and replaced by another ن, so that it became تنور." This was not looked on with favour by the philologists, however, for we read in *TA*, iii, 70, "As for the statements about تنور being from نَار or نور and that the ت is an augment, it is all wrong, and Ibn 'Uṣfūr pointed this out clearly in his book *Al-Mumattī'* as others have done." This judgment of the philologists is vindicated by the fact that تفعول is not a genuine Arabic form at all.<sup>3</sup>

The Commentators differ among themselves as to the meaning of the word, some taking it to mean the "surface of the earth", or "the highest part of the earth", or "morning light", or "oven" (cf. *Tab.* on xi, 42). That the word does mean oven is evident from its use in the old poetry, e.g. *Ḥamāsa*, 792.

اقرص تصلّى ظهره ببطية بتنورها حتى يطير له قشر

"Is it a loaf which a Nabataean woman bakes in her oven till the crust rises,"

or a verse in *Aghānī*, iii, 18, l. 7. The Lexicons agree that this is the original meaning, cf. *Jawharī*, sub voc., and *LA*, v, 162.

Fraenkel, *Premdie*, 26, suggested that the word came into Arabic

<sup>1</sup> al-Jawāliqī is the source of as-Suyūṭī, *Jig*, 320; *Mufar*, 46; and al-Khafājī, 52.

<sup>2</sup> So al-Laith in *LA*, v, 163, and see the comment of Abū Manṣūr therein.

<sup>3</sup> Roncavalles in *Al-Manṭiq*, xv, 949, and see *LA*, v, 163.

from the Aram.<sup>1</sup> In the O.T. **אִנּוֹר** occurs frequently for *furnace* or *oven*, i.e. the Gk. *κλίβανος*, and the form in the Aram. Targums is **ܐܢܘܪܐ**, corresponding with the Syr. **ܐܢܘܪܐ** of the Peshitta and ecclesiastical writings (*PSm*, 4473). It also occurs as *tinōra* in Akkadian,<sup>2</sup> a form which Dvořák takes to be a borrowing from the Heb. **אִנּוֹר**, but without much likelihood.<sup>3</sup> Closely connected with this is another set of words, Aram. **ܐܢܘܪܐ**; Syr. **ܐܢܘܪܐ**; Eth. **አቡን**; Ar. **أون**, with which group D. H. Müller would associate the Akk. *u-dun-tum*. With it again is to be connected yet another set of words—Aram. **ܐܢܘܪܐ**; Syr. **ܐܢܘܪܐ** *smoke*; Eth. **አቡን** = *ārum's vapour*, and Mand. **ܐܢܘܪܐ** *furnace*.

As the root **אִנּוֹר** is not original in any Semitic language, we may turn to the theory of Persian origin suggested by the Muslim philologists.

Fraenkel, indeed, though he claims that the Ar. **أون** is a borrowing from the Aram., yet thinks that the Aram. word itself is of Iranian origin.<sup>4</sup> In Avestic we find the word **𐬀𐬎𐬭𐬀** (*tanōra* (cf. *Vendidad*, viii, 254), and in Phlv. it is **𐬀𐬎𐬭𐬀** meaning *baking oven*.<sup>5</sup> The word, however, is no more Iranian than it is Semitic, and as Dvořák and Hurgroñje point out, the Iranian scholars treat it as a loan-word from Semitic.<sup>6</sup> Now the word occurs also in Armenian, cf. **Թնոր** *oven*, and **Թնորան** *a bakery*, where Hübschmann takes it as a borrowing from Iranian,<sup>7</sup> and Lagarde as a borrowing from Semitic.<sup>8</sup>

The truth would seem to be that it is a word belonging to the

<sup>1</sup> The *Maṣṣ*, sub voc., says that some authorities considered it as of Hebrew or Syriac origin, but he does not mention these, and as he explains it as due to the combination of **אִ** and **נֹר** or **نور**, one may suspect that he is merely copying from the old American translation of Gesenius' Hebrew Lexicon. Guidi, *Della Sada*, 597, noted its foreign origin.

<sup>2</sup> Zimmern, *Akkad. Fremdw.*, 82.

<sup>3</sup> *Zeitschrift für Keilschriftforschung*, i, 119 ff. D. H. Müller, *WZKM*, i, 22, is nearer the mark, however, in suggesting that **אִנּוֹר** is a borrowing from Mesopotamia from an older form *tanōra*.

<sup>4</sup> *Fremdw.*, 26, cf. also Nöldeke, *Semaiten*, 165.

<sup>5</sup> West, *Glossary*, 121.

<sup>6</sup> Dvořák, op. cit.; Hurgroñje, *WZKM*, i, 73. Cf. Bartholomae, *Aiff*, 638; Hrug, *Paria*, 3; Justi, *Handbuch der Zend-Sprache*, 1894, p. 122; Spiegel, *ZDMG*, ix, 191.

<sup>7</sup> *Arm. Gram.*, i, 155.

<sup>8</sup> *Zur Ursprache der Armenier*, 1854, p. 813, and *Armenische Studien*, 1877, No. 983.

pre-Semitic and pre-Indo-European population of the area which has been taken over into both groups in its original form and with its original meaning.<sup>1</sup> If this is so then there is no reason why the Arabs might not have obtained the word from this primitive source, and not through the Aramaic.

### تَوَّابٌ (*Tawwāb*).

ii, 35, 51, 122, 155; iv, 20, 67; ix, 105, 119; xxiv, 10; xlix, 12; cx, 3.

The Relenting one.

One of the names of God, used only of Him in the Qur'ān and only in Madinan passages.

The Muslim authorities take it as a formation from تَاب. We have already seen, however, that تَاب is a borrowed religious term used by Muḥammad in a technical sense, and Lidzbarski in *SBZW*, Berlin 1916, p. 1218, argues that تَوَّاب instead of being a regular Arabic formation from the already borrowed تَاب, is itself a distinct borrowing from the Aram. The Akk. *taṭaru*, he says,<sup>2</sup> was borrowed into Aram., e.g. into Palmyrene, and the Mand. ܬܐܪܐ is but a rendering of the same word. Halévy, *JA*, vii<sup>e</sup> ser., vol. x, p. 423, would recognize the word in ܬܐܪܐ of a Sabaite inscription, and if this is correct there would be clear evidence of its use in N. Arabia in pre-Islamic times.

### تَوْرَاةٌ (*Taurāh*).

iii, 2, 43, 44, 58, 87; v, 47-50, 70, 72, 110; vii, 156; ix, 112; xlviii, 29; lxi, 6; lxii, 5.

The Torah.

<sup>1</sup> It may be noted that the word occurs also in Turkish تاور; Turkic, *taur*; Afghan, *taḍrak*. See also Henning in *BSOS*, ix, 88.

<sup>2</sup> Lidzbarski admits that Delitzsch, *Assyrisches Handwörterbuch*, 708a, and Zimmern, *Alttestamentliches Fremdwörter*, 60, had earlier shown the connection between *taṭaru* and تَوَّاب.



It is used as a general term for the Jewish Scriptures,<sup>1</sup> but particularly as associated with Moses, and in a few passages (iii, 44, 87; lxi, 6, etc.) it seems to have the definite sense of *ὁ νόμος*. With the possible exception of vii, 156, it occurs only in Madinan passages.

Clearly it represents the Heb. תּוֹרָה, and was recognized by some of the early authorities to be a Hebrew word, as we learn from *az-Zajjāj* in *TA*, x, 389; and *Bagh.* on iii, 2. Some, however, desired

to make it an Arabic word derived from *تورى*, a view which *Zam.* on iii, 2, scouts, though it is argued at length in *LA*, xx, 268, and accepted without question by *Rāghib*, *Mufradāt*, 542. Western scholars from the time of *Marracci*, *Prodromus*, i, 5, have recognized it as a borrowing direct from the Heb.,<sup>2</sup> and there is no need to discuss the possible Aram. origin mentioned by *Fraenkel*, *Vocab.*, 23.<sup>3</sup> The word was doubtless well known in Arabia before *Muḥammad's* time, cf. *Ibn Hišām*, 659.

تور (Tūr).

xv, 1.

Fig.

That the word has no verbal root and was a primitive borrowing was noted by *Guidi*, *Della Seda*, 599, with whom *Fraenkel*, *Fremdw.*, 148, agrees. The borrowing was probably from the Aram. In Heb. we have תּוֹרָה, and in Phon. تور which appears to have been vowelled تور,<sup>4</sup> but the Aram. ܬܘܪܐ, Syr. ܬܘܪܐ, which occur beside the forms ܬܘܪܐ and Syr. ܬܘܪܐ (usually contracted to ܬܘܪܐ, then ܬܘܪܐ).

<sup>1</sup> *Hirschfeld*, *Beiträge*, 85, would go further. He says: "Der Begriff *Torā* ist im Koran bekanntlich möglichst weit zu fassen, so dass auch *Mischnah* *Talmud*, *Midraš* und *Gebetbuch* darunter zu verstehen sind." *Geiger*, 46, on the other hand, would limit the meaning of the word to the Pentateuch. It should be remembered, however, that both in Jewish and Christian circles the "Law" frequently stood for the whole O.T. (cf. תּוֹרָה in *Sanh.*, 91b, and the N.T. use of *δ νόμος* in *Jno.* x, 84; *1 Cor.* xiv, 21. Cf. *2 Esdras*, xix, 21, and *Mishle*, *Beshallah*, 9 (ed. *Friedmann*, p. 346).

<sup>2</sup> *So de Sacy*, *JA*, 1829, p. 175; *Geiger*, 45; *van Kremer*, *Ideen*, 326 n.; *Pants*, *Offenbarung*, 129, n. 1; *Hirschfeld*, *Beiträge*, 63; *Horowitz*, *KU*, 71; *JPN*, 194; *Margolionth*, *ERE*, x, 540.

<sup>3</sup> *Fischer*, *Glossar*, 18a, however, suggests that it may be a mixed form from the Heb. תּוֹרָה and Aram. ܬܘܪܐ; cf. also *Ahrens*, *ZDMG*, lxxiv, 20, and *Torrey*, *Foundation*, 51.

<sup>4</sup> *D. H. Müller*, *WZEM*, i, 26, and see *Lagarde's* discussion in *GGA*, for 1881.

cf. Akk. *tittu*),<sup>1</sup> give us the form we need, and which may also be the origin of the Iranian form found in Phlv. ۱۲۱۴, which Hang, *PPGI*, 217, takes to be a mispronunciation of ۱۲۴۴ *fin* = *figus*. The word occurs in the old poetry and was doubtless well known in pre-Islamic Arabia (cf. Laufer, *Sino-Iranica*, 411).

### جَابِيَّة (Jābiya).

xxxiv. 12.

A cistern.

It occurs in the Qur'ân in the Solomon story, in the plu. form جَوَابُ, which is modified from جَوَابِي used of the "deep dishes like cisterns"—جَفَان كَالْجَوَابِ, which the Jinn made for Solomon.

Fraenkel in *Beit. Ass.*, iii, 74, 75, points out that it is from the Syr.

ܐܠܚܝܬܐ a cistern or any collection of water. The ج for ق is not without parallels, as Fraenkel shows, cf. جَائِلِق for ܐܠܚܝܬܐ.

That the word was known in pre-Islamic Arabia is clear from a verse of al-A'shâ in *Kāmil*, 4, 14.

### جَالُوت (Jālūt).

ii, 250-2.

Goliath.

There was very general agreement among the Muslim authorities that the name was not Arabic, even Rāghib, *Mufradāt*, 94, agreeing that *أعجى لا أصل له في العربية*; cf. also al-Jawālīqī, *Mu'arrab*, 48; *LA*, ii, 325; *TA*, i, 535.

Clearly جَالُوت is an attempt to reproduce the Heb. גִּלְיָת of the O.T. narrative, of which the Qur'ānic story is obviously a garbled

<sup>1</sup> From \**tittu*, see Zimmer, *Akkad. Fremdw.*, 86.

<sup>2</sup> Fraenkel, *Fremdw.*, 275; referring to Nöldake, *Mond. Gesam.*, 38, n. 2; Hoffmann in *EDMG*, xxxii, 748, and cf. Hensley, 244 (تمسوس and جوس).

version.<sup>1</sup> Hirschfeld, *New Researches*, 13, suggested that the Qur'ānic form is due to Muḥammad's informant having misread the גלית of his MS. as גלול, which of course it was very easy to do, and vowelising it גלול gave Muḥammad his جالوت. This is very ingenious, and has in its favour the fact that the Goliath story occurs only in the late Madina period when Muḥammad was beginning to pick up more and more detailed information from the Jews. It is difficult, however, to think that any Jewish informant skilled enough to read the Heb. text would not have known the Biblical story well enough to have avoided such a mistake, unless indeed he deliberately misled Muḥammad.

Like the Aram. גלוח (Syr. ܓܠܘܚ),<sup>2</sup> the word גלול means an exile, and in the Talmud (e.g. Sukkah, 31a), the Exilarch is called גלוחא, so Horowitz, *KU*, 106, suggests that this גלול, which must have been commonly used among the Jews of Arabia, may have become confused in Muḥammad's mind with the גלית of the Biblical story, and so have given rise to جالوت. In any case we are safe in attributing the introduction of the name to Muḥammad himself, for no trace of it can be found in pre-Islamic days.<sup>3</sup>

جَبَّ (Jubb).

xii, 10, 15.

A well, or cistern.

The word is usually taken as a derivation from جَبَّ to cut off, though exactly how it is to be derived from this root is not clear. Rāghib, *Mufradāt*, 82, gives an alternative explanation, that it is so called because dug out of the جوب, i.e. rough ground.

It is used only in the Joseph story, where in the O.T. we have

<sup>1</sup> Geiger, 182; Syon, *Sigismund*, 44.

<sup>2</sup> Which indeed was borrowed into Armenian. Cf. ցաղախ (Hälschmann, *Arm. Gramm.*, I, 301).

<sup>3</sup> It occurs in a verse of the Jewish poet as-Samau'ni, but Nöldke, *ZA*, xxvii, 178, shows that the verse in question is post-Islamic and under Qur'ānic influence.

כור, but the Targums read כור or כור, and the Peshitta has כור. The origin would thus be Aramaic and probably it was an early borrowing.<sup>1</sup> There is a Minaean כור but the meaning is uncertain (Rossini, *Glossarium*, 121).

جِبْت (Jibt).

iv, 54.

Jibt.

It occurs only along with the Ethiopic word *ṭāghūt* in the sentence "they believe in Jibt and *ṭāghūt*". The exegetes knew not what to make of it, and from their works we can gather a score of theories as to its meaning, whether idol—صنم, or priest—كاهن, or sorcerer—ساحر, or sorcery—سحر, or Satan, or what not. It was generally agreed that it was an Arabic word, Beid., e.g., claiming that it was a dialectal form of *جيس*, a theory that was taken up by Rāghib, *Mufradāt*, 83, and others.<sup>2</sup> Some of the philologists, however, admitted that it was a foreign word (cf. Jawhari, sub voc., *LA*, ii, 323),<sup>3</sup> and from as-Suyūṭī, *Iḡ*, 320, we learn that some of them even knew that it was Ethiopic.

Margoliouth in *ERE*, vi, 249, suggested that it was the *γλυπτά* of the LXX from *γλύφω* to carve or engrave, which is used to translate *לִסֹּס* in Lev. xxvi, 1. This assumes that its meaning is very much the same as *ṭāghūt*, i.e. idol, and this has the weight of evidence from the Commentators in its favour. It is a little difficult, however, to see how the Greek word could come directly into Arabic without having left any trace in Syriac. It is more likely that as-Suyūṭī's authorities were right for once, and that it is an Abyssinian word.

<sup>1</sup> Bräunlich, *Isaenica*, I, 327, notes that it is a borrowed term. Cf. also Zimmern, *Alttestamentliche Fremdwörter*, 44. It is also the origin of the Arm. *գայք*; cf. Hölzschmann, I, 302.

<sup>2</sup> *جيس* itself is a foreign word according to al-Khaṣṣāṣ, 38. Vollers, *SDMG*, II, 286, says it is from *γύψος*.

<sup>3</sup> Jawhari's clinching argument is that ج and ت do not occur as the first and last radicals of any genuine Arabic word.

This has been recognized by Dvořák, *Freunde*, 50, and by Nöldeke, *Neue Beiträge*, 48, who shows that אֱמִינִי: ʾġnī = θεός πρόσφατος, and in ʾġnī we have the form we need.

جِبْرِيلُ (*Jibrīl*).

ii, 91, 92; lxvi, 4.

Gabriel.

Always as the Angel of Revelation, and by name only in Madinan passages. (There is possibly a reference to his name גַּבְרִיאֵל = "mighty one of God", in liii, 5, "one mighty in power.")

There was considerable uncertainty among the early authorities as to the spelling of the name, for we find جِبْرِيلُ; جِبْرِئِيلُ; جِبْرَائِيلُ; جِبْرَائِلُ; جِبْرَائِيلُ; جِبْرَائِيلُ; جِبْرَائِيلُ; جِبْرَائِيلُ; جِبْرَائِيلُ; and even جِبْرَيْنُ and جِبْرَيْنُ.<sup>1</sup> as-Suyūṭī, *Muṣṣir*, i, 140, notes that these variants point to its non-Arabic origin,<sup>2</sup> and this was admitted by some of the philologists, cf. Tab. on ii, 91; al-Jawāliqī, 144, and al-Khaṣṣāṣī, 60.

The ultimate origin, of course, is the Heb. גַּבְרִיאֵל, and in Dan. viii, 16; ix, 21, Gabriel is one of the high angels and the agent of Revelation, just as he is in the Qur'ān. There is, however, the possibility that the Gabriel of the Qur'ān is of Christian rather than Jewish origin, and the form جِبْرَائِيلُ which is found in the Christian Palestinian dialect,<sup>3</sup> gives us the closest approximation to the usual Arabic form.

There is some question how well the name was known in Arabia before Muḥammad's time. Gabriel was known and honoured among the Mandaeans,<sup>4</sup> and this may have been a pre-Islamic element in their faith. The name occurs also in verses of poets contemporary with Islam, but seems there to have been influenced by Qur'ānic

<sup>1</sup> Vide al-Jawāliqī, *Mu'arrab*, 50, and Baiḥ. and Zam. on ii, 91.

<sup>2</sup> See also Ibn Qutayba, *Adab al-Kātib*, 78.

<sup>3</sup> Schulthess, *Lex*, 34.

<sup>4</sup> Brandt, *Mandaer*, 17, 25; Lidzbarski, *Johannesevangelium*, xxvi. It is interesting to note that Gabriel occurs in a Persian Manichaean fragment from Turfan; cf. F. Müller, *SBAB*, Berlin, 1904, p. 361, Salemann, *Manichaeische Studien*, i, 52.

usage. Cheikho, *Naṣrāniyya*, 235, gives an instance of a personal name containing the word, but Horovitz, *KU*, 107, rightly insists on the incorrectness of this.<sup>1</sup> Muḥammad seems to have been able to assume in his Madinan audience some familiarity with the name, and the probabilities are that it came to him in its Syr. form.

جَبِين (Jabīn).

xxxvii, 103.

The temple, or side of forehead.

The sole occurrence of the word is in the story of Abraham preparing to sacrifice his son, when he laid him down on his forehead. The exegetes got the meaning right, but neither they nor the Lexicons have any satisfactory explanation of the origin of the word from

a root جَبَن.

Barth has suggested an Aramaic origin. ܐܒܝܢ means *brow* or *eyebrow*, and is fairly common in the Rabbinic writings. Similarly ܐܝܒܐ is *eyebrow* and a commonly used word. From either of these it may have been an early borrowing into Arabic.

جِزْيَة (Jizya).

ix, 29.

Tribute.

The word is used in a technical sense in this passage which is late Madinan, and looks very much like an interpolation in the Qur'ān reflecting later usage.

In later Islam جِزْيَة was the technical term for the poll-tax imposed on the Dhimmis, i.e. members of protected communities (cf. as-Sijistānī, 101). It is usually derived from جَزَى, and said to be so called because it is a compensation in place of the shedding of their blood (so Rāghib, *Mufradāt*, 91; *LA*, xviii, 159). It is, however, the Syr. ܐܝܒܐ.

<sup>1</sup> Talsiḥa, one of Muḥammad's rival Prophets, claimed support from Gabriel (Tab, *Annals*, i, 1390, Beladhorf, 98), but this may have been in imitation of Muḥammad, though the weight of evidence seems to point to his having come forward quite independently as a preacher of higher religion.

capitation or poll-tax, which though not a word of very common use (*PSn*, 686, 696), was nevertheless borrowed in this sense into Persian as *كربت*, as Nöldcke, *Sasaniiden*, 241, n., points out.<sup>1</sup>

On the ground of a word **XIX7** in a Minaean text (Glaser, 284, 3) which may mean *tribute*, Grimme, *ZA*, xxvi, 161, would take *جزية* as a borrowing from S. Arabia, but in the uncertainty of the correct interpretation of this text, it seems better at present to content ourselves with Fraenkel, *Fremdw*, 283, in holding to an Aramaic origin.<sup>2</sup>

**جَلَابِيبُ** (*Jalābīb*).

xxxiii, 59.

Wrappers. Plu. of **جَلَابِيبُ**, a large outer covering worn by women.

It is as an article of women's attire that it is mentioned in the Qur'ân, though the Lexicons differ considerably as to the exact meaning (cf. *LA*, i, 265).

The difficulty of deriving the word from **جَلَب** is of course obvious, and Nöldcke, *Neue Beiträge*, 53, recognized it as the Eth. **ጋለበ**, from **ጋለበ** to cover or cloak, which is quite common in the oldest texts. It was apparently an early borrowing, for it occurs in the early poetry, e.g. *Dir. Hudh*, xo, 12.

**جُنَاحُ** (*Junāḥ*).

v, 94; xxxiii, 5, 51, etc.; some twenty-five times.

Sin, wrong, crime.

A favourite Madīna word, occurring only in late passages. The favourite phrase is **لَا جُنَاحَ عَلَيَّ**, and it is used as a technical term in Muḥammad's religious legislation.<sup>3</sup>

The Lexicons give no satisfactory explanation of the word, though

<sup>1</sup> Vulliamy, *Lex*, ii, 269.

<sup>2</sup> Cf. Schwally, *Idioticon*, 17.

<sup>3</sup> Horowitz, *KU*, 62, n.



they apparently treat it as a genuine Arabic formation. As Hübschmann showed in 1895 in his *Persische Studien*, 162, 212, it is the Pers. گناه,<sup>1</sup> through the Pazend *gunāh* (Shikand, *Glossary*, 247) from Phlv. 𐭥𐭮𐭥𐭥 *vinās*,<sup>2</sup> a crime or sin (as is obvious from the Arm. վնաս = *ἀμαρτία* in the old Bible translation),<sup>3</sup> and the fact that *venāh* still occurs in one of the Persian dialects as a direct descendant from the Phlv. 𐭥𐭮𐭥𐭥,<sup>4</sup> which is related to Skt. विनाश *vināśa* and is quite a good Indo-European word. In Phlv. the word is used technically just as in the Qur'ān, and we find such combinations as 𐭥𐭮𐭥𐭥 𐭮𐭥𐭮𐭥 *avinās* = sinless (*PPGI*, 77); 𐭥𐭮𐭥𐭥 𐭮𐭥𐭮𐭥𐭮𐭥 *vināśkārīh* = sinfulness, iniquity (West, *Glossary*, 248); and 𐭥𐭮𐭥𐭥 𐭮𐭥𐭮𐭥𐭮𐭥 *vināśakār* = a criminal, sinner (*PPGI*, 225).<sup>5</sup>

The word was borrowed in the pre-Islamic period and occurs in the old poetry, e.g. in the Mu'allaga of al-Hārith, 70, etc., and was doubtless adopted directly into Arabic from the spoken Persian of the period, for the word is not found in Syriac.

جنة (*Janna*).

Of very frequent occurrence. Cf. ii, 23, 33, 76, etc.

Garden.

It is used in the Qur'ān both of an earthly garden (liii, 16; xxxiv, 14; ii, 267, etc.), and particularly as a name for the abode of the Blessed (lxix, 22; lxxxviii, 10, etc.).

In the general sense of *garden*, derived from a more primitive meaning, *enclosure*, the word may be a genuine Arabic inheritance from primitive Samitic stock, for the word is widespread in the

<sup>1</sup> Völkers hesitatingly accepts this in *ZDMG*, i, 699 (but see p. 612, where he quotes it as an instance of sound change), and it is given as a Persian borrowing by Addai Sher, 45.

<sup>2</sup> Hübschmann, *Persische Studien*, 169, and Haug in *PPGI*, 225. Cf. West, *Glossary*, 247, Nyberg, *Glossar*, 243.

<sup>3</sup> Hübschmann, *Arm. Gram.*, i, 243.

<sup>4</sup> Horn, *Grundriss*, 208. Kurdish *gunāh* cannot be quoted in illustration as it is a borrowing from Mod. Persian.

<sup>5</sup> The Pazend has similar combinations, e.g. *gunāhī*, sinfulness; *gunāhīkār*, sinful, mischievous; *gunāhīkārī*, culpability; *gunāhī-šmānīkārī*, proportionate to the sin; *āst-gunāhī* (cf. Phlv. 𐭥𐭮𐭥𐭥) accomplice (Shikand, *Glossary*, 247).

Semitic area, e.g. Akk. *gammatu*<sup>1</sup>; Heb. גַּמְטָה; Aram. ܓܡܬܐ, ܓܡܬܐ; Syr. ܓܡܬܐ; Phon. ܓܡܬܐ<sup>2</sup>; Eth. ገገጥ, though perhaps it was a peculiar N. Semitic development, for Nöldeke, *Neue Beiträge*, 42, would derive both the Ar. جنة and Eth. ገገጥ from a N. Semitic source.<sup>3</sup> (See also Fischer, *Glossar*, 226, and Ahrens, *Christliches*, 27.)

In any case in the meaning of Paradise it is certainly a borrowing from the Aram. and in all probability from the Syr.<sup>4</sup> where we find it specialized in this sense. This Christian origin was vaguely felt by some of the Muslim philologists, for as-Suyūṭī, *Mutaw*, 51, says that Ibn Jubair stated that جنة عدن was Greek, and in the *Itqān* he says that when Ka'b was asked about it he said that جنة in Syriac meant vines and grapes. The word in the sense of garden occurs frequently in the old poetry, but in the sense of Paradise only in verses which have been influenced by the Qur'ān, as Horovitz, *Paradies*, 7, shows. In this technical sense it would thus have been adopted by Muḥammad from his Jewish or Christian environment (Horovitz, *JPN*, 196, 197).

### جُنْد (Jund).

Some twenty-nine times in various forms. Cf. ii, 250; ix, 26, etc. Host, army, troop, force.

The word has no verbal root in Arabic, the verbs جَنَدَ to levy troops, and تَجَنَّدَ to be enlisted, being obviously denominative, as indeed is evident from the treatment of the word in the Lexicons (cf. *Ld.*, iv, 106).

<sup>1</sup> Zimmern, *Akkad. Fremdw.*, 40.

<sup>2</sup> Perhaps also ܓܡܬܐ; see Harris, *Glossary*, 94, and the Res Shamra, 12.

<sup>3</sup> D. H. Müller, however, in *WZKM*, i, 26, opposes the idea that in the general sense of garden it is an Aram. borrowing, as Fraenkel like Nöldeke holds. He points to the مَلْع الجَنَاتِ mentioned by Hamādānī, 70, l. 16, and the place الجَنَاتِ as proving the existence of the word in S. Arabic. These, however, may be merely translations of older names.

<sup>4</sup> Fraenkel, *Fremdw.*, 148; Mingana, *Syriac Influence*, 85. Horovitz, *Paradies*, 7, however, makes a strong plea for a Jewish origin on the ground that ܓܡܬܐ is commoner for Paradise in the Rabbinic writings than in Syriac.

It is clearly an Iranian borrowing through Aram. as Fraenkel, *Vocab.* 13, notes, on the authority of Lagarde, *GA*, 24.<sup>1</sup> Phlv. *šyp gund*, meaning an army or troop,<sup>2</sup> is related to Skt. *स्यन्दि* *syinda*,<sup>3</sup> and was borrowed on the one hand into Arm. *qandq army*,<sup>4</sup> and Kurdish *جوڻد village*, and on the other into Aram. where we find the *ܢܚܢܢ* of the Baby. Talmud, the Mand. *ܢܚܢܢ* (Nöldeke, *Mand. Gramm.* 75), and, with suppression of the weak *n*, in Syr. *ܢܚܢ*. The word may possibly have come into Arabic directly from the Iranian, but the probabilities are that it was through Aramaic.<sup>5</sup> In any case it was an early borrowing, for the word is found in the old poetry, e.g. in al-A'shâ (Geyer, *Zwei Gedichte*, i, 24 = *Dīwān*, i, 56) and 'Alqama.

*جہنم* (*Jahannam*).

Occurs some seventy-seven times. Cf. ii, 202.

Hell.

The fact that it was indeclinable as used in the Qur'ân early put the philologists on the track of it as a foreign word (al-Jawālīqī, *Mu'arrab*, 47, 48; *LA*, xiv, 378; Baid. on ii, 202; al-Khafāji, 59). Many of these early authorities gave it as a Persian loan-word (e.g. Jawhārī, *Siḥāḥ*;

Rāghib, *Mufradāt*, 101), doubtless arguing from the fact that *فردوس* was Persian, but others knew it was a Hebrew word (cf. as-Suyūṭī, *Itq*, 320; Ibn al-Athīr, *Nihāya*, i, 223).

The earlier European opinion was that it was from the Heb. *גֵּהֶנֶם* which in the Talmud becomes *גֵּהֶנֶם* \* (Buxtorf's *Lexicon*, 206) and is popularly used for Hell. De Sacy in *JA*, 1829, p. 175, suggested

<sup>1</sup> Lagarde, as a matter of fact, takes this suggestion back as far as Saint-Martin, *Mémoires*, i, 28.

<sup>2</sup> Dinkard, iii, Glossary, p. 8; Nyberg, *Glossar*, 80.

<sup>3</sup> Horn, *Grundriss*, 179, on the authority of Nöldeke. Hübschmann, *Persische Studien*, 83, however, thinks this unlikely.

<sup>4</sup> Lagarde, *GA*, 24; Hübschmann, *Arm. Gramm.*, i, 130, and cf. Hübschmann, *Persische Studien*, 83.

<sup>5</sup> Sprenger, *Leben*, ii, 358, n.; Vollers, *EDMG*, i, 411. We find *ܢܚܢܢ* and *ܢܚܢܢ* on incantation bowls as associated with the hosts of evil spirits: cf. Montgomery, *Assyrian Incantation Texts from Nippur*, Glossary, p. 285.

\* Could this be the origin of the *جہنم* quoted by the philologists as the Hebrew form?

this, and it has been championed by Geiger, 48, who argues that though the absence of the medial *h* in Gk. *γειῖνα* might not dispose of a Christian origin, since this does appear in the Syr. *ܝܝܢܐ* and in the Arm. *յիւն* derived therefrom,<sup>1</sup> yet the absence of the final *n* is conclusive, as this is lacking in both Greek and Syriac but appears in the Hebrew. Geiger has been followed by most later writers,<sup>2</sup> but it should be noted that his objections do not apply to the Eth. *ገዢ* (sometimes *ገዢ*), which is phonologically nearer the Arabic and a more likely source, as Nöldeke, *Neue Beiträge*, 47, has pointed out.<sup>3</sup>

The word apparently does not occur in the early poetry,<sup>4</sup> and was thus probably one of the words which Muhammad learned from contact direct or indirect with Abyssinians.

### جودي (*Jūdī*).

xi, 46.

The name of the mountain where the Ark rested.

The Commentators know that it is the name of a mountain in Mesopotamia near Mosul, and in this they are following Judæo-Christian tradition. As early as the Targums we find that the apohaterion of Noah was Mt. Judi, i.e. the Gordyene mountains in Mesopotamia, which Onkelos calls *יָדִי* and Jonathan b. 'Uziel *יָדִי*, the Peshitta agreeing with Onkelos.

This *יָדִי* = Syr. *ܝܝܢܐ* = Arm. *յիւն*—(sometimes *յիւն*, *յիւն*) is supposed to be the province of Kurdiatan,<sup>5</sup> and a mountain to the S.W. of Lake Van is identified with the mount on which Noah's ark rested.<sup>6</sup> It is the *τὰ Γορδυνῶνα ὄρη* of Ptolemy v, 12 (ed. C. Müller, i, 935), and according to the Talmud, *Baba bathra*, 91 a, Abraham was

<sup>1</sup> Hübnermann, *Arm. Gram.*, i, 290.

<sup>2</sup> Von Krenar, *Ideen*, 228 n.; Rodwell, *Koran*, 189 n.; Syme, *Sigeunianus*, 16; Margalioth, *ERB*, x, 540; Sacco, *Credenza*, 158.

<sup>3</sup> *ገዢ*, of course, is a borrowing from the Heb. (Nöldeke, *op. cit.*, 34). Nöldeke's suggestion of an Eth. origin for *جودي* has been accepted by Fests, *Offenbarung*, 217; Rudolph, *Alttestamentliche*, 34; Fischer, *Glossar*, 23.

<sup>4</sup> The verse in *Hamasa*, 816, has doubtless been influenced by the Qur'ân.

<sup>5</sup> On the Arm. *Korduk*, see Hübnermann, *Arm. Gram.*, i, 519.

<sup>6</sup> Neubauer, *Géographie du Talmud*, 378 ff. It is now known as Judi Dağ. There is a description of the shrine there in Gertrude Bell's *Amara to Amara*, 1911, pp. 292-3.

imprisoned there seven years. This tradition that Qardu and not Ararat was the resting place of the ark is a very old Mesopotamian tradition and doubtless goes back to some ancient Babylonian story.<sup>1</sup> The Jewish tradition passed on to the Christians,<sup>2</sup> and from them to the Mandaeans and Arabs.<sup>3</sup>

Mingana, *Syriac Influence*, 97, thinks that Muḥammad got his name

جودی from a misunderstanding of the name صون as he heard it in the story from Syrian Christians. Nöldeke, however, in the *Kiepert Festschrift*, p. 77, makes the much more interesting suggestion that in the Qur'ānic name we have a confusion between the Mesopotamian

جبل الجودی and the Arabian صون, קרדי in the territory of Ta't mentioned by Yāqūt, ii, 270, and celebrated in a verse of Abū Ṣa'tara al-Baḥlānī in the *Ḥamāsa* (ed. Freytag, p. 564). It would seem that Muḥammad imagined that the people of Noah like those of 'Ād and Thamūd were dwellers in Arabia, and Mt. Jūdī being the highest peak in the neighbourhood would naturally be confused with the Qardes of the Judaeo-Christian story.

حَبْل (Ḥabl).

iii, 98, 108; xx, 69; xxvi, 43; i, 15; cxi, 5.

Rope, cord.

The original meaning of cord occurs in cxi, 5, "a cord of palm fibre," and in the Aaron story in xx, 69; xxvi, 43; all of which are Meccan passages. In i, 15, it is used figuratively of a vein in the neck, and in the Madinan Sūra, iii, the "cord of God", "cord of men", apparently means a compact.

Zimmern, *Akkad. Fremdw.*, 15 (cf. also his *Babylonische Baupsalmen*, 93 n.), declares that the Akk. *ḫbl* is the source of the Heb.

חבל; Aram. חבלא; Syr. سطل, and that this Aram. form is the

source of both the Arabic حبل and the Eth. ሐበለ.

<sup>1</sup> Streck, *SI*, i, 1060; *ZA*, xv, 272 ff. Berceus says it landed πρὸς τῷ ἄρῳ τῶν Κορδωνίων.

<sup>2</sup> Various traditions in Fabricius, *Cod. Pseud. Vol. Test.*, ii, 61 ff.; and the Christian tradition in Nöldeke's article "Kardu und Kurden" in *Festschrift Kiepert*, 1898, p. 73.

<sup>3</sup> Yāqūt, *Mu'jam*, ii, 144; Mas'ūdī, *Murūj*, i, 74; Ibn Batṭā, ii, 130; Qazwīnī, i, 157.

While there may be some doubt about the ultimate derivation from Akkadian (see *BDB*, 286), the Arabic verb *حبل* is obviously denominative "to snare a wild beast with a halter", and we may accept its derivation from the Aram. as certain.<sup>1</sup>

The Syr. *ܡܚܒܐ* seems to have been the origin of the Arm. *မာ့မုၤ*,<sup>2</sup> and we may suspect that the Arabic word came from the same source. In any case it must have been an early borrowing as it occurs in the old poetry.

### حِزْب (Hizb).

v, 61; xi, 20; xiii, 36; xviii, 11; xix, 38; xxiii, 55; xxx, 31; xxxiii, 20, 22; xxxv, 6; xxxviii, 10, 12; xl, 5, 31; xliii, 65; lviii, 20, 22.

A party or sect.

The philologists derive it from a verbal root *حزب* but this primitively had quite a different meaning, and the sense of *divide into parties*, or *حزب* to form a party, are clearly denominative.

The word is doubtless to be explained with Nöldeke, *Neue Beiträge*, 59, n., from the Eth. *ሕዝብ* plu. *ሕሕዝብ*<sup>3</sup> meaning *people*, *class*, *tribe* which in the Ethiopic Bible translates *λαός*; *φυλαί*; *δῆμος* and also *ἀιρεσις*, as in *ሕዝብ* : *ሰዳዳውያን* or *ሕዝብ* : *ፈረሳውያን* for the parties of the Sadducees and the Pharisees, which closely parallels the Qur'anic usage. Nöldeke thinks it probable that the word was first made prominent by the Qur'an, though from the way Muhammad makes use of it one would judge that its meaning was not altogether unfamiliar to his hearers. As a matter of fact we find the word in the S. Arabian inscriptions, as e.g. in Glaser 424, 14 *ΧΖΠΨ ΠΧΨḤ∞ ḤḤḤḤ* "of Raidan and the folks of Ḥabeshat",<sup>4</sup>

<sup>1</sup> The word occurs, however, in the Thamaudic inscriptions; cf. Ryckmans, *Nouveaux propos*, i, 87.

<sup>2</sup> Hübischmann, *Asia. Geognos.*, i, 308, and cf. Fr. Müller in *WZKM.*, vii, 381.

<sup>3</sup> That we have the same form in Amharic, Tigre, and Tigrina seems clear evidence that the word is native Abyssinian and not a borrowing.

<sup>4</sup> Glaser, *Die Abessinier im Arabien und Afrika*, München, 1895, p. 122. Nöldeke, *op. cit.*, 80, n., would derive both the Ar. *حزب* and Eth. *ሕዝብ* from an old S. Semitic form. Cf. Rosenthal, *Glossarium*, 146, 147.

so that it is more likely that it came into use among the Northern Arabs from this area than that Muḥammad got it from Abyssinians.<sup>1</sup>

حَصَادَ (*Hasada*).

xii, 47—also حَصَادٌ (vi, 142); حَصِيدٌ (xi, 102; i, 9); حَصِيدًا (x, 25; xxi, 15).

To reap.

The regular meaning of حَصَدَ is *to twist*, and in this sense it occurs in the old poetry, as in an-Nābigha, vii, 32 (Ahlwardt, *Diocans*, p. 11) and Tarafa, *Mu'allaga*, 38. The sense of *to reap*, however, is denominative from حَصَادٌ, which is a borrowing from حֲסֹד (Fraenkel, *Bremder*, 132, 133), and the Ar. equivalent of the Aram. ܚܨܐܢ. Syr. ܚܨܐ is *حَصَدَ to cut*, which is further illustrated by the S. Arabian ܚܨܐ ܕܡܥܐ, the name of the harvest month.<sup>2</sup>

حَصَاد is used not infrequently in the old poetry, and was probably an early borrowing first used among the Arabs who settled down on the borderlands to an agricultural life.

حِصْنٌ (*Hiṣn*).

lix, 2.

A fortress.

It is only the plu. حُصُون that is found in the Qur'ān, though the denominative verb حَصَّنَ occurs participially in v. 14 of the same Sūra. The passages are late and refer to the Jews of Naḍir near Madina.

The verb is clearly denominative though the philologists try to

<sup>1</sup> Hasovita, *KU*, 19, thinks it is a genuine Arabic word, though in its technical sense in the Qur'ān perhaps influenced by the Ethiopic.

<sup>2</sup> D. H. Müller, *WZKM*, i, 25; Rosmini, *Glossarium*, 155.



derive it from a more primitive *حصن* to be inaccessible (*LA*, xvi, 275), and Guidi, *Della Sede*, 579, had seen that *حصن* was borrowed from the Syr. *ܡܚܨܢܐ*. Fraenkel, *Fremdw*, 235, 236, agrees with this on two grounds, firstly on the general ground that such things as fortresses are not likely to have been indigenous developments among the Arabs, and as a matter of fact all the place names compounded with *حصن* which Yāqūt collects in his *Mu'jam* are in Syria: secondly on philological grounds, for *حصن* fortress is not from a root to be inaccessible but from one to be strong, which we find in Heb. *חָזַק*;

Aram. *ܚܙܩ*; Syr. *ܡܚܨܢܐ* of which the Arabic equivalent is *خَسَنَ* to be hard, rough. In the Targums *ܚܙܩܐ* is a store or warehouse, but in the Syr. *ܡܚܨܢܐ* is properly a fortress. The word is frequently used in the old poetry and must have been an early borrowing.

*حِطَّة* (*Hippa*).

ii, 55; vii, 161.

Forgiveness.

Both passages are late and were a puzzle to the exegetes as we see from Baiḍawī's comment on them. The exegetes are in general agreed that the meaning is forgiveness, and many of the early authorities admitted that it was a foreign word. *TA*, v, 119, quotes al-Farrā as taking it to be Nabataean, and as-Suyūṭī's authorities take it to be Hebrew (*Itg*, 320, compared with *Misaw*, 58).

As early as 1829 de Sacy in *JA*, iv, 179, pointed out that it was the Heb. *חַטָּא*, with which Geiger, 18, and Hirschfeld, *Beiträge*, 54 ff.; *New Researches*, 107, agree, though Dvofák, *Fremdw*, 55, suggests the Syr. *ܡܚܨܢܐ* as a possibility, and Leszynsky, *Juden in Arabien*, 32, a derivation from *חַטָּא*. Horowitz, *JPN*, 198, points out that though it is clearly a foreign word, none of these suggested derivations is quite satisfactory, and the source of the word is still a puzzle.

<sup>1</sup> And perhaps the Eth. *ሐገጸ* to build.

# حِكْمَةٌ (*Ḥikma*).

Occurs some nineteen times, cf. ii, 123, 146; v, 110.

Wisdom.

It is clearly a technical word in the Qur'ân, being used in its original sense only in ii, 272, but applied to Luqmân (xxxi, 11), to David (ii, 252; xxxviii, 19), to the Prophet's teaching (xvi, 126; liv, 5), to the Qur'ân (ii, 231; iv, 113; xxxiii, 34; lxii, 2), and used synonymously with "revealed book" (iii, 43, 75, 158; iv, 57; v, 110; xvii, 41; xliii, 63). In connection with it should be noted also حَكِيم with its comparative أَحْكَم.

The root חכך is of wide use in Semitic, but the sense of *wisdom* appears to be a N. Semitic development,<sup>1</sup> while the S. Semitic use of the word is more in connection with the sense of *govern*. Thus in N. Semitic we find Akk. *ḫabamū* = *know*; Heb. חָכַם; Aram. חֲכִים; Syr. *ܡܚܝܡܐ* *to be wise*,<sup>2</sup> and חֲכִמܐ *wisdom* in the Zenjirli inscription. Thus حِكْمَةٌ and حَكِيم<sup>3</sup> seem undoubtedly to have been formed under Aram. influence.<sup>4</sup> With حِكْمَةٌ compare Heb. חָכַם; Aram. חֲכִים; Syr. *ܡܚܝܡܐ*, and the Zenjirli חֲכִמܐ; and with حَكِيم compare Aram. חֲכִים; Syr. *ܡܚܝܡܐ*, which as Horowitz, *KU*, 72, notes, is common in the earliest Aramaic period. It is possible that the word came into use from S. Arabia, for we find 𐩦𐩣𐩪 in a Qatabanian inscription published by Derenbourg,<sup>5</sup> and which Nielsen takes to be an epithet of the moon-god.

# حَنَانٌ (*Ḥanān*).

xix, 14.

Grace.

<sup>1</sup> But see Zimmer, *Akkad. Fraasde*, 29.

<sup>2</sup> So חָכַם in the Ras Shamra tablets.

<sup>3</sup> We already have חָכַם in Safaitic, and the name 'Aḫū. See Wuthnow, *Mesopotamian*, 31, and Ryckmans, *Nouveaux progrès*, i, 91.

<sup>4</sup> Horowitz, *KU*, 72, rightly adds that حَكْمَةٌ - حِكْمَةٌ is similarly under Aram. influence.

<sup>5</sup> "Nouveaux textes yéménites inédits," in *Rev. Ass.*, 1902, p. 117 ff., and see Nielsen in *EDMG*, lxxvi, 592.

This sole occurrence of the word is in a passage descriptive of John the Baptist. Sprenger, *Leben*, i, 125,<sup>1</sup> noted that the word was probably of foreign origin, and Mingans, *Syriac Influence*, 88, claims that it is the Syr. ܡܢܢܐ.

The primitive verb حَنَّ does not occur in the Qur'ân. It may be compared with Sab. ܝܢܝܢ used in proper names,<sup>2</sup> Heb. חַנּוּן *to be gracious*, and Syr. ܡܢܢܐ, Aram. ܡܢܢܐ with the same meaning. It is to be noted, however, that the sense of *grace* is the one that has been most highly developed in N. Semitic, e.g. Akk. *anna* = *grace, favour*; Heb. and Phon. חַן; Aram. ܡܢܢܐ and ܡܢܢܐ; Syr. ܡܢܢܐ, and this ܡܢܢܐ is used in the Peshitta text of Lk. i, 58, in the account of the birth of John the Baptist.

Halévy, *JA*, vii<sup>e</sup> ser., x, 356, finds ܡܢܢܐ—*grace de Dieu* in a Sabaïte inscription, which if correct would be evidence of the early use of the word in N. Arabia.

### حَنِيفٌ (*Ḥanīf*).

ii, 129; iii, 60, 89; iv, 124; vi, 79, 162; x, 105; xvi, 121, 124; xxii, 32; xxx, 39; xcviii, 4.

#### A Ḥanīf.

The passages in which the word occurs are all late Meccan or Madinan, so the word was apparently a technical term which Muḥammad learned at a relatively late period in his public career. Its exact meaning, however, is somewhat difficult to determine.<sup>3</sup> Of the twelve cases, where the word is used, eight have reference to the faith of Abraham, and in nine of them there is an added phrase explaining that to be a Ḥanīf means not being a polytheist, this explanatory phrase apparently showing that Muḥammad felt he was using a word which needed explanation in order to be rightly understood by his hearers.

The close connection of the word with the ملة إبراهيم is important, for we know that when Muḥammad changed his attitude

<sup>1</sup> See also i, 581, and ii, 184, n.

<sup>2</sup> D. H. Müller, *Epigraphische Denkmäler aus Arabien*, 40, gives ܡܢܢܐ ܝܢܢܐ ܝܢܢܐ which he translates "die Liebe des Frommen", and compares with Heb. חַנּוּן and Phon. חַן. Cf. Rossini, *Glossarium*, 150.

<sup>3</sup> See Lyall, *JRAS*, 1903, p. 781.

to the Jews he began to preach a new doctrine about Abraham,<sup>1</sup> and to claim that while Moses was the Prophet of the Jews and Jesus the Prophet of the Christians, he himself went back to an earlier revelation which was recognized by both Jews and Christians, the

ملة إبراهيم, which he was republishing to the Arabs. Now all our

حَنِيف passages belong to this second period. Muḥammad is bidden set his face towards religion as a Ḥanīf (x, 105; xxx, 29). He says to his contemporaries, "As for me, my Lord has guided me to a straight path, a right religion, the faith of Abraham, a Ḥanīf" (vi, 162). "They say—Become a Jew or a Christian. Say—nay rather be of the religion of Abraham, a Ḥanīf" (ii, 129); "Who hath a better religion than he who resigns himself to God, does what is good, and follows the faith of Abraham as a Ḥanīf" (iv, 124). He calls on the Arabs to "be Ḥanīfs to God" (xxii, 32), and explains his own position by representing Allah as saying to him—"Then we told thee by revelation to follow the ملة إبراهيم Ḥanīf" (xvi, 124). The distinction between Ḥanīfism and Judaism and Christianity which is noted in ii, 129, is very clearly drawn in iii, 60, "Abraham was neither a Jew nor a Christian but a resigned Ḥanīf—حنيفاً مسلماً," and this latter

phrase taken along with the من أسلم وجهه لله of iv, 124, was probably connected in Muḥammad's mind with what he meant by إسلام, and has given the cue to the use and interpretation of the word in the later days of Islam.

The Lexicons are quite at a loss what to make of the word. They naturally endeavour to derive it from حنَف to incline or decline. حنَف is said to be a natural contortedness of the feet,<sup>2</sup> and so حنَف is used of anything that inclines away from the proper standard.

<sup>1</sup> Hurgroenje, *Het Mekkanische Feest*, Leiden, 1880, p. 29 ff.; Rudolph, *Abhängigkeit*, 48. Torrey's arguments against this in his *Foundation*, 86 ff., do not seem to me convincing.

<sup>2</sup> Jawhārī and Qāṣṣa, sub voc.; *LA*, x, 402.

As one can also think of inclining from a crooked standard to the straight, so حَنِيف was supposed to be one who turned from the false religions to the true.<sup>1</sup> It is obvious that these suggestions are of little help in our problem.<sup>2</sup>

The word occurs not infrequently in the poetry of the early years of Islam.<sup>3</sup> All these passages are set forth and examined by Herovitz, *KU*, 56 ff., and many of them by Margoliouth, *JRAS*, 1903, p. 480 ff., the result being that it seems generally to mean *Muslim* and in the odd occurrences which may be pre-Islamic to mean *heathen*.<sup>4</sup> In any case in none of these passages is it associated with Abraham, and there is so much uncertainty as to whether any of them can be considered pre-Islamic that they are of very little help towards settling the meaning of the word for us. It is unfortunate also that we are equally unable to glean any information as to the primitive meaning of the word from the well-known stories of the Hanifs who were earlier contemporaries of Muhammad, for while we may agree with Lyall, *JRAS*, 1903, p. 744, that these were all actual historical personages, yet the tradition about them that has come down to us has been so obviously worked over in Islamic times, that so far from their stories helping to explain the Qur'ān, the Qur'ān is necessary to explain them.<sup>5</sup>

We are driven back then to an examination of the word itself.

Bell, *Origin*, 58, would take it as a genuine Arabic word from حَنَف to decline, turn from, and thus agrees with the general orthodox theory.<sup>6</sup> We have already noted the difficulty of this, however, and as a matter of fact some of the Muslim authorities knew that as used in the Qur'ān it was a foreign word, as we learn from Mas'ūdī's *Tanbih*,<sup>7</sup> where it is given as Syriac.

<sup>1</sup> *LA*, i, 403; Bāghib, *Mufreddit*, 133.

<sup>2</sup> Margoliouth, *JRAS*, 1903, p. 477. "These suggestions are clearly too fanciful to deserve serious consideration."

<sup>3</sup> The name ܚܢܝܦ in Sasanian and in the Saffaitic inscriptions (Ryckmans, *Nouveaux progrès*, i, 96) as well as the tribal name ܚܢܝܦ ought perhaps to be taken into account.

<sup>4</sup> Nöldeke, *SDMG*, xii, 721; de Goeje, *Bibl. Geogr. Arab.*, viii, Glossary, p. xviii. Wellhausen, *Reise*, 239, thought that it meant a Christian ascetic, and in this he is followed by Nöldeke-Schwally, i, 8, but see Rudolph, *Abhängigkeit*, 70.

<sup>5</sup> Kuiper, *Hilbert Lectures*, 1882, p. 20. On these Hanifs see especially Custari, *Asas*, i, 183 ff., and Sprenger, *Leben*, i, 43-7, 87-92, 110-127.

<sup>6</sup> So apparently Macdonald, *MW*, vi, 308, who takes it to mean *heretic*, and see Schultze in Nöldeke *Festschrift*, p. 86.

<sup>7</sup> Ed. de Goeje in *BGA*, viii, p. 81—وَعَنْدَهُ كَلِمَةٌ سُرْيَانِيَّةٌ هِيَ حَنِيفٌ.

Winckler, *Arabisch-Semitisch-Orientalisch*, p. 79 (i.e. *MVAG*, vi, 229), suggested that it was an Ethiopic borrowing, and Grimme, *Mohammed*, 1904, p. 48, wants to link the Ḥanīfs on to some S. Arabian cult. The Eth. ሐናፌ, however, is quite a late word meaning *heathen*,<sup>1</sup> and can hardly have been the source of the Arabic.<sup>2</sup> Nor is there any serious ground for taking the word as a borrowing from Heb. חָנָף *profane*, as Deutsch suggested (*Literary Remains*, 93), and as has been more recently defended by Hirschfeld.<sup>3</sup>

The probabilities are that it is the Syr. ܡܢܬܩ, as was pointed out by Nöldeke.<sup>4</sup> This word was commonly used with the meaning of *heathen*, and might well have been known to the pre-Islamic Arabs as a term used by the Christians for those who were neither Jews nor of their own faith, and this meaning would suit the possible pre-Islamic passages where we find the word used. Moreover, as Margoliouth has noticed, in using the word of Abraham, Muḥammad would be following a favourite topic of Christian apologists, who argued from Rom. iv, 10-12, that Abraham's faith was counted for righteousness in his heathen days before there was any Judaism.<sup>5</sup> (See Ahrens, *Christliches*, 28, and Nielsen in *HAA*, i, 250.)

حَوَارِيُون (Hawārīyūn).

iii, 45; v, 111, 112; lxi, 14.

Disciples.

It is used only of the disciples of Jesus and only in late Madinan passages.

as-Suyūṭī, *Iṭq*, 320, includes it in his list of foreign words, but in this he is quite exceptional.<sup>6</sup> He says, "Ibn Abī Ḥātim quoted from ad-Dahḥāk that *Hawārīyūn* means washermen in Nabataean."<sup>7</sup>

<sup>1</sup> Dillmann, *Lex*, 605.

<sup>2</sup> Nöldeke, *Neue Beiträge*, 35.

<sup>3</sup> *Beiträge*, 43 ff. *New Researches*, 28; cf. also Pautz, *Offenbarung*, 14.

<sup>4</sup> *Neue Beiträge*, 36. It has been accepted as such by Andrae, *Ureprung*, 40; Ahrens, *Mohammed*, 16, and Mingana, *Syrian Influence*, 97.

<sup>5</sup> *JRAS*, 1903, p. 478. Margoliouth also notes that there may have been further influence from the prophecy that Abraham should be the father of many nations, as this word is sometimes rendered by ܡܢܬܩ. From ܡܢܬܩ was formed ܡܢܬܩܐ, and then the sing. ܡܢܬܩܐ formed from this.

<sup>6</sup> Also *Mufaṣṣṣ*, 59, and given by al-Khaṣṣṣī in his supercommentary to Bajī, on iii, 45.

<sup>7</sup> al-Aḥṣā, iii, 155, quotes the Nab. form as ܡܠܐܪܝ.





early authorities took it to be an Abyssinian word meaning *sin*. That the word is foreign is doubtless correct, but the Abyssinian origin has nothing in its favour, though in the S. Arabian inscriptions we find  $\Pi\Theta\Psi$ , *peccatum, debitum* (Roeslini, *Glossarium*, 146).

The common Semitic root  $\text{חָב}$  is to be *guilty*. In Heb. the verb occurs once in Dan. i, 10, and the noun  $\text{חַבִּית}$  *debt* occurs in Ez. xviii, 7. Aram.  $\text{ܚܒܐ}$ ; Syr.  $\text{ܚܒܬܐ}$ , to be *defeated*, to be *guilty* are of much more common use, as are their nominal forms  $\text{ܚܒܬܐ}$ ,  $\text{ܚܒܬܐ}$ . The

Arabic equivalent of these forms, however, is  $\text{حَاب}$  to *fail*, to be *disappointed* (BDB, 295), and  $\text{حَوْب}$  or  $\text{حَوَب}$ , as Bevan notes,<sup>1</sup> is to be taken as a loan-word from Aramaic, and the verb  $\text{حَاب}$  as a denominative. The probabilities are in favour of the borrowing being from Syriac rather than from Jewish Aram.,<sup>2</sup> for  $\text{ܚܒܬܐ}$ , especially in the plu., is used precisely in the Qur'anic sense (P<sup>Sm</sup>, 1214).

$\text{حُور}$  (*Hūr*).

xliv, 54; lii, 20; lv, 72; lvi, 22.

The Houries, or Maidens of Paradise.

Except in lv, 72, it is used always in the phrase  $\text{حُور عِين}$ . The occurrences are all in early Sūras describing the delights of Paradise, where the  $\text{حُور عِين}$  are the beauteous maidens whom the faithful will have as spouses in the next life.

The Grammarians are agreed that  $\text{حُور}$  is a plu. of  $\text{حوراء}$  and derived from  $\text{حَوْر}$ , a form of  $\text{حار}$ , and would thus mean "the white ones".  $\text{عِين}$  is a plu. of  $\text{أَعْيُن}$  meaning "wide eyed" (L<sup>d</sup>, xvii, 177). It thus becomes possible to take  $\text{حُور عِين}$  as two adjectives used as nouns meaning "white skinned, large eyed damsels". The

<sup>1</sup> Daniel, 62 n.

<sup>2</sup> Mingana, *Syriac Influence*, 86.

Lexicons insist that the peculiar sense of حَوْر is that it means the contrast of the black and white in the eye, particularly in the eye of a gazelle or a cow (cf. *LA*, v, 298; and *TA*, iii, 160). Some, however, insist equally on the whiteness of the body being the reference of the word, e.g. al-Azhari in *TA*, "a woman is not called حوراء unless along with the whiteness of the eye there is whiteness of body." One gathers from the discussion of the Lexicographers that they were somewhat uncertain as to the actual meaning of the word, and in fact both *LA* and *TA* quote the statement of so great an authority as al-Aṣma'i that he did not know what was the meaning of حور as connected with the eye.

The Commentators give us no help with the word as they merely set forth the same material as we find in the Lexicons. They prefer the meaning which refers it to the eye as more suited to the Qur'ānic passages, and their general opinion is well summarized in as-Sijistānī, 117.

Fortunately, the use of the word can be illustrated from the old poetry, for it was apparently in quite common use in pre-Islamic Arabia. Thus in 'Abīd b. al-Abrāṣ, vii, 24 (ed. Lyall) we find the verse—

وأونس مثل الدمي حور العين قد استينا

"And maidens like ivory statues,<sup>1</sup> white of eyes, did we capture"  
and again in 'Adī b. Zaid

هَبَّحَ الداءُ في فؤادك حورَ ناعماتٍ بجانب المَلَطِاطِ

"They have touched your heart, these tender white maidens, beside the river bank."

and so in a verse of Qa'nab in the *Mukhtārāt*, viii, 7, we read—

وفي الخدور لوان الدار جامعة حور أونس في أصواتها غنن

"And in the women's chamber when the house is full, are white maidens with charming voices."

In all these cases we are dealing with human women, and except in the verse of 'Abīd the word حور could quite well mean white-

<sup>1</sup> So in al-A'ahī we find حور كمثل الدمي, cf. Geyer, *Suez Gedächtnis*, i, 196 — *Diss.*, xxxiii, 11.

skinned, and even in the verse of 'Abdī, the comparison with ivory statues would seem to lend point to al-Azhari's statement that it is only used of the eyes when connected with whiteness of the skin.

Western scholars are in general agreed that the conception of the Houries of Paradise is one borrowed from outside sources, and the prevalent opinion is that the borrowing was from Persia. Sale suggested this in his *Preliminary Discourse*, but his reference to the *Sadder Bundahishn* was rather unfortunate, as Dozy pointed out,<sup>1</sup> owing to the lateness of this work. Berthels, however, in his article "Die paradiesischen Jungfrauen im Islam", in *Islamica*, i, 263 ff., has argued convincingly that though Sale's *Hūrān-i-Bihisht* may not be called in as evidence, yet the characteristic features of the حور of the Qur'ānic Paradise closely correspond with Zoroastrian teaching about the Daena. The question, however, is whether the name حور is of Iranian origin. Berthels thinks not.<sup>2</sup> Hang, however, suggested its equivalence with the Zoroastrian 𐬔𐬀𐬭𐬀 *hōmat*, good thought (cf. Av. 𐬔𐬀𐬭𐬀𐬔𐬀𐬭𐬀; Skt. सुमत्); 𐬔𐬀𐬭𐬀 *hōxt*, good speech (cf. Av. 𐬔𐬀𐬭𐬀𐬔𐬀𐬭𐬀; Skt. सुत), and 𐬔𐬀𐬭𐬀𐬔𐬀𐬭𐬀 *hōtarakt*, good deed (cf. Av. 𐬔𐬀𐬭𐬀𐬔𐬀𐬭𐬀𐬔𐬀𐬭𐬀),<sup>3</sup> but the equivalences are difficult, and as Horowitz, *Paradies*, 13, points out, they in no way fit in with the pre-Islamic use of حور. Tisdall, *Sources*, 237 ff., claims that حور is connected with the modern Pers. خور *sur* from Phlv. 𐬔𐬀𐬭𐬀 *xwar*<sup>4</sup> and Av. 𐬔𐬀𐬭𐬀𐬔𐬀𐬭𐬀 *xwars*,<sup>5</sup> but this comes no nearer to explaining the Qur'ānic word.

It is much more likely that the word comes from the Phlv. 𐬔𐬀𐬭𐬀𐬔𐬀𐬭𐬀 *haurūt*, meaning *beautiful*, and used in the Pahlavi books of the beauteous damsels of Paradise, e.g. in *Arda Vīrāf*, iv, 18, and in

<sup>1</sup> *Het Islamisme*, 3 ed., 1880, p. 101.

<sup>2</sup> "Das Wort Hūr dürfen wir natürlich ebensowenig in den iranischen Sprachen suchen."

<sup>3</sup> The three words occur together in *Pand-nāmak*, xx, 12, 13. Cf. Nyberg, *Glossar*, 109, 110.

<sup>4</sup> Horn, *Grandes*, pp. 111, 112; *Shikand*, *Glossary*, 206.

<sup>5</sup> Bartholomae, *A/W*, 1847; Reichelt, *Asienisches Elementarbuch*, 512; cf. Skt.

*Hādōxt Nask*, ii, 23,<sup>1</sup> where we have the picture of a graceful damsel, white-armed, strong, with dazzling face and prominent breasts. Now **سورور** is a good Iranian word, the equivalent of Av. **𐬰𐬀𐬭𐬀𐬰𐬀** *hūrōda*,<sup>2</sup> and though these Pahlavi works are late the conceptions in them are early and there can be no question of borrowing from the Semitic.

To this Iranian conception we may now add the influence of the Aram. **ܚܘܪ**. Sprenger was doubtless right in his conjecture<sup>3</sup> that the root **حور** to be white came to the Arabs from Aramaic. The Heb. **חור** occurs in Is. xxix, 22, in the sense of becoming pale through shame, and Syr. **ܚܘܪܐ** is commonly used to translate *λευκός*, and is thus used for the white garments of the Saints in Rev. iii, 4. Carra de Vaux,<sup>4</sup> indeed, has suggested that Muḥammad's picture of the youths and maidens of Paradise was due to a misunderstanding of the angels in Christian miniatures or mosaics representing Paradise. This may or may not be so, but it does seem certain that the word **حور** in its sense of whiteness, and used of fair-skinned damsels, came into use among the Northern Arabs as a borrowing from the Christian communities, and then Muḥammad, under the influence of the Iranian **سورور**, used it of the maidens of Paradise.

**خَاتَم** (*Khātam*).

xxxiii, 40.

A seal.

The passage is late Madinan and the word is used in the technical phrase **خاتم النبیین**.

On the surface it would seem to be a genuine derivative from **حَمَم** to seal, but as Fraenkel, *Vocab*, 17, points out, a form **فَاعَلٌ** is

<sup>1</sup> See also *Minočbird*, ii, 125-128, for the idea.

<sup>2</sup> Bartholomae, *AIW*, 1838.

<sup>3</sup> *Leben*, ii, 229. He thinks it may have come to the Arabs from the Nabataeans.

<sup>4</sup> Art. "Djanna" in *EF*, i, 1015.

not regular in Arabic, and the verb itself, as a matter of fact, is denominative.<sup>1</sup> The verb occurs in the Qur'ân in vi, 46; xlv, 22, and the derivative خَتَمَ, which Jawhari says is the same as خَاتَم, is used in bxxviii, 26. All these forms are in all probability derived from the Aram. as Nöldeke had already noted.<sup>2</sup>

Hirschfeld, *Beiträge*, 71, claimed that the word was of Jewish origin, quoting the Heb. סגול seal; Syr. ܣܝܠܐ. In his *New Researches*, 23, he quotes Haggai ii, 23, a verse referring to Zerubbabel, which shows that the idea of a man being a seal was not foreign to Jewish circles, beside which Horovitz, *KU*, 53, appositely cites 1 Cor. ix, 2, "ye are the seal of my Apostleship"—σφραγίς μου τῆς ἀποστολῆς, where the Peschitta reads ܣܝܠܐ. The Targumic סגול and Christian Palestinian ܣܝܠܐ,<sup>3</sup> meaning *obsignatio, finis, conclusio, clausula*, give us even closer approximation to the sense of the word as used in the Qur'ân.

In the general sense of *seal* it must have been an early borrowing, for already in Imru'ul-Qais, xxxii, 4 (Ahlwardt, *Diwan*, p. 136), we find the plu. خواتم used, and in the S. Arabian inscriptions we have 𐩣𐩬𐩪 (Rossini, *Glossarium*, 158).

### خبز (*Khبز*).

xii, 36.

Bread.

It occurs only in the baker's dream in the Joseph story.

The word is from the Eth. as Nöldeke, *Neue Beiträge*, 56, has noted, pointing out that bread is an uncommon luxury to the Arabs, but literally the staff of life among the Abyssinians, and therefore a word much more likely to have been borrowed by the Arabs than from them. 𐩦𐩬𐩪 is to bake in general, and to bake bread in particular, 𐩦𐩬𐩪 is a baker, as e.g. in the Joseph story, and 𐩦𐩬𐩪𐩌 is bread, the 𐩬 being modified to 𐩌 before 𐩦, and was probably earlier \*𐩦𐩬𐩪𐩌.

<sup>1</sup> Freinkel, *Freudia*, 282. The variant forms of the word given in the Sîssî and in *LA*, xv, 53, also suggest that the word is foreign.

<sup>2</sup> *Mand. Gram.*, 112; see also Pellie, *Mandæan Studies*, 153.

<sup>3</sup> Schwally, *Idioticon*, 36. It translates *εὐεφραγλας*, *Land. Anecdota*, iv, 181, l. 20. Cf. Schulthess, *Lex*, 71. Used of sealing magically, it occurs in the incantation texts, see Montgomery, *Aramaic Incantation Texts from Nippur*, Glossary, pp. 289, 290.

as is indicated by the common Tigré word **ḥ-nḥ** used for a popular kind of bread. It was probably an early borrowing into Arabic, for the root has become well naturalized and many forms have been built from it.

**خَرْدَل** (*Khirdal*).

xxi, 48; xxxi, 15.

A mustard seed.

Both passages are reminiscent of the *ὡς κόκκον σινάπεως* of Matt. xvii, 20, etc.

The Muslim authorities take it as an Arabic word, though they are in some doubt as to whether it should be **خَرْدَل** or **خَرْدَل**. Fraenkel, *Freswde*, 141, has shown, however, that the word is a borrowing from Aram. **ܫܬܪܬܐ**; Syr. **ܫܬܪܬܐ**. The probabilities are in favour of its being from the Syr. **ܫܬܪܬܐ**, which as a matter of fact translates *σίναπις* in the Peshitta text of Matt. xvii, 20, etc., and occurs also in Christian Palestinian.<sup>1</sup> The borrowing will have been early for the word is used in the old poems, e.g. *Diwān Hudhail*, xvii, 11.

**خَزَانَة** (*Khazāna*).

vi, 50; xi, 33; xii, 55; xv, 21; xvii, 102; xxxviii, 8; lii, 37; lxiii, 7.

Treasury, storehouse.

The verb **خَزَنَ** does not occur in the Qur'ān, but besides **خَزَانَة** (which occurs, however, only in the plu. form **خَزَائِن**), we find a form **خَازِن** "one who lays in store" in xv, 22; and **خَزَنَة** keepers in xxxix, 71, 73; xl, 52; lxxvii, 8.

It is fairly obvious that **خَزَنَ** is a denominative verb, and the word has been recognized by many Western scholars as a foreign borrowing.<sup>2</sup> Its origin, however, is a little more difficult to determine. Hoffmann,

<sup>1</sup> Schulthess, *Lex*, 69.

<sup>2</sup> Fraenkel in *Beitr. Assy.*, iii, 81; Völlers, *ZDMG*, i, 640; Horowitz, *Paradies*, 5 n.

ZDMG, xxxii, 760,<sup>1</sup> suggested that we should find its origin in the Pers. کنج. This کنج which BQ defines as زر و کوهری که, is cognate with Skt. गज्ज (=कीर्ण) a *treasury* or *jewel room*,<sup>2</sup> and has been borrowed through the Aram. ܢܝܢܝ; Syr. ܢܝܢܝ into Arabic as كنز. It seems hardly likely that by another line of borrowing, through say Heb. ܢܝܢܝ<sup>3</sup> or Mand. ܢܝܢܝ,<sup>4</sup> it has come to form the Ar. خزانة.

Barth, *Etymol. Stud.*, 51, makes the happier suggestion that it may be connected with the form that is behind the Heb. ܢܝܢܝ *treasure*.

<sup>5</sup> خَطِيء (Khaṣi'a).

To do wrong, sin.

Several verbal and nominal forms from this root occur in the Qur'an, e.g. خَطَا by mistake (iv, 94); أَخْطَا to be in error, to sin (ii, 286; xxxiii, 5); خَاطِيء (xxviii, 7; lxix, 37); خِطَا sin, error (xvii, 33); خَطِيئَةٌ, plu. خطايا sin, error (ii, 55, 75; iv, 112, etc.); and خاطيئة habitual sinfulness (lxix, 9; xvi, 18).

The primitive meaning of the Semitic root was apparently to *miss*<sup>6</sup> as in Heb. חָטָא (cf. Prov. viii, 36, חָטָא נַפְשִׁי "he who misses me wrongs himself"), and in the Eth. ጥፋ to *fail to find*. The Hiphil form in Heb. is used of marksmanship, and خاتى in S. Arabian seems to have the same meaning, as we may judge from two inscriptions given by Levy in ZDMG, xxiv, 195, 199 (cf. also Rossini, *Glossarium*, 155). It was from this sense of missing the mark that there developed the idea of *to sin*, which is the commonest use

<sup>1</sup> Cf. also his *Mémoires*, 260.

<sup>2</sup> It is probably a loan-word in Skt. Lagarde, *GA*, 27, and *Arm. Stud.*, § 453, thinks it is an old Median word.

<sup>3</sup> Cf. Esth. iii, 9; iv, 7, ܢܝܢܝ.

<sup>4</sup> Frankel, *Seidr. Assay*, iii, 181, takes it to be from Aram.

<sup>5</sup> But see Zimmern, *Abk. Fremde*, 11.



of the verb in Heb. and the only meaning it has in Aram.<sup>1</sup> It was doubtless under Aram. influence that it gained a similar meaning in Eth.,<sup>2</sup> and there is little doubt that it came into Arabic as a technical term from the same source. It occurs very rarely in the old poetry,<sup>3</sup> though the casual way in which the term is used in the Qur'ān shows that it must have been well understood in Mecca and Medina.<sup>4</sup>

The Muslim authorities take *فَعِيْلَة* خطيئة as a form *فَعِيْلَة*, but as Schwally notes (*ZDMG*, lii, 132), its form like that of the Eth. *ḫlq* is proof conclusive that the borrowing of this form is direct from the Syr. *ܬܠܩܐ*, and doubtless the other Arabic forms are due to influence from the same source.<sup>6</sup>

### *خَلَقَ* (*Khalāq*).

ii, 96, 196; iii, 71; ix, 70.

A portion or share.

As a technical term for the portion of good allotted man by God this term occurs only in Madinan passages. In Sūra ix, it refers to man's portion in this world, and in Sūras ii and iii to man's portion in the life to come, the two latter passages indeed, as Margoliouth, *MW*, xviii, 78, notes, being practically a quotation from the Talmud (cf. Sanh. 90a, *אין להם חלק לעולם*).

It seems clear that it is a technical term of non-Arabic origin, for though the primitive sense of *خَلَقَ* is to *measure* (cf. Eth. *ḫlq* to *enumerate*), its normal sense in Qur'ānic usage is to *create*, and this

Madinan use of *خَلَقَ* in the sense of *portion* follows that of the older religions. Thus *חלקה* is a portion given by God, cf. Job xx, 29, and Aram. *ܬܠܩܐ* means a portion in both worlds (cf. *Baba Bathra*, 122a, and Buxtorf, *Lex.* 400). Syr. *ܬܠܩܐ* means rather *lot* or *fate*, i.e. *μοῖρα* as in *ܬܠܩܐ ܕܐܝܬܐ* = *μοῖρα θανάτου*,

<sup>1</sup> And now also in the Ras Shamra tablets.

<sup>2</sup> Pratoctius, *Beitr. Ass.* i, 29.

<sup>3</sup> Examples occur in Abū'l-ʿAtāhiya (ed. 1886), p. 120, and in Qatib b. al-Ruqayyat, xviii, 3 (ed. Rhodokanakis, p. 129).

<sup>4</sup> But see Wensinck in *SI*, ii, 625.

<sup>5</sup> Nöldeke, *Neue Beiträge*, 35.

<sup>6</sup> Mingana, *Syriac Influence*, 66.

though in the Christ. Palest. dialect **ܡܡܠܚܐ** means *portion*, i.e. *μέρος*.<sup>1</sup>

It is noteworthy that the Lexicons, which define it as **أَلْظُ** *النصيب من الخير والصلاح*,<sup>2</sup> seem to interpret it from the Qur'ān, and the only verse they quote in illustration is from Ḥassān b. Thābit, which is certainly under Qur'ānic influence. Horowitz, *JPN*, 198 ff., thinks that the origin is Jewish, but Phon. **חלק** is also *to divide, apportion* (Harris, *Glossary*, 102), so that the word may have been used in the Syro-Palestinian area among other groups.

**خَمَرٌ** (*Khamr*).

ii, 216; v, 92, 93; xii, 36, 41; xlvii, 16.

Wine.

The word is very commonly used in the old poetry, but as Guidi saw,<sup>3</sup> it is not a native word, but one imported along with the article.

The Ar. **خَمَرَ** means *to cover, to conceal*, and from this was formed **خِمَارٌ** *a muffler*, the plu. of which, **خُمُرٌ**, occurs in Sūra xxiv, 31. In the sense of *to give wine to*, it is denominative.<sup>4</sup>

Its origin was doubtless the Aram. **ܚܡܪܐ** = Syr. **ܚܡܪܐ**, which is of very common use. The Heb. **חֵמֶר** is poetical (*BDB*, 330) and probably of Aram. origin.<sup>5</sup> It is also suggestive that many of the other forms from **خمر** are clearly of Aram. origin, e.g. **ܡܡܠܚܐ** *leaven*, gives **خَمِيرٌ** *ferment, leaven*, and Arm. **խմր** *yeast*\*; **ܡܡܠܚܐ** *a wine-seller*, is **خَمَار**; **ܚܡܪܐ** is **خمران**, etc.

The probabilities are all in favour of the word having come into Arabic from a Christian source, for the wine trade was largely in the hands of Christians (*vide supra*, p. 21), and Jacob even suggests that

<sup>1</sup> Schmiedemann, *Lex*, 85, and cf. *Palestinian Dictionary of the Gospels*, p. 128.

<sup>2</sup> *Ld*, xi, 380.

<sup>3</sup> *De la Sede*, 697, and note Bell, *Origine*, 143.

<sup>4</sup> Fraenkel, *Freudsh*, 161.

<sup>5</sup> We now have the word, however, in the Ras Shamra texts.

\* Lagarde, *Arm. Stud.* § 991; Hübnermann, *EDMG*, xiv, 238, and *Arm. Gramm.*, i, 306.

Christianity spread among the Arabs in some parts along the routes of the wine trade.<sup>1</sup> Most of the Arabic terms used in the wine trade seem to be of Syriac origin, and **خمر** itself is doubtless an early borrowing from the Syr. **ܚܡܪܐ**.

**خنزير** (*Khinzir*).

ii, 168; v, 4, 65; vi, 146; xvi, 116.

Pig, swine.

It occurs only in late passages and always in the list of prohibited foods, save in v, 65, where it refers to certain infidels whom God changed into apes and swine.

No explanation of the word from Arabic material is possible,<sup>2</sup> and Guidi, *Della Sede*, 587, was suspicious of the word. Fraenkel's examination of the word, *Fremde*, 110, has confirmed the suspicion and indicated that it is in all probability a loan-word from Aramaic.<sup>3</sup> The dependence of the Qur'anic food-regulations on Biblical material has been frequently noticed,<sup>4</sup> and in Lev. xi, 7, we find **חזיר** among the forbidden meats. In Aram. the word is **ܚܙܝܪܐ** and in Syr. **ܚܡܪܐ**, and only in S. Arabian do we find the form with a, e.g. Eth. **ሕንዘር** (also **ሕንዘር** or **ሕንዘር**, cf. Eth. Enoch, lxxxix, 10) meaning *wild boar* (though it is rare in Eth., the usual word being **ሕረውያ**), and Sab. **ܚܚܝܪܐ** (Ryckmans, *Noms propres*, i, 38).

It is possible of course that the Arabic word was derived from Eth., but the alternative forms in Eth. make one suspect that the borrowing was the other way, so it is safest to assume that the borrowing was from Aram. with a glide sound **ن** developed between the **خ** and **ز**<sup>5</sup> (Fraenkel, 111), which also appears in the **ܚܢܝܪܐ** of the Ras Shamra texts.

<sup>1</sup> *Beatusleben*, 96. Fraenkel, *Fremde*, 181, notes the curious fact that in early Arabic the commonest word for merchant, viz. **تاجر**, has the special significance of "wine merchant", on which D. H. Müller remarks, *WZKM*, i, 27: "sie zeigt dass die Civilisation im Alterthum wie heute erst mit der Einführung berauschender Getränke begonnen hat."

<sup>2</sup> Vide the suggestions of the Lexicographers in Lane, *Lar*, 732.

<sup>3</sup> But see Lagarde, *Überblick*, 113, and the Akk. **ܚܢܝܪܐ** (Zimmern, *Akkad. Fremde*, 50).

<sup>4</sup> Cf. Rudolph, *Abhängigkeit*, 61, 62.

<sup>5</sup> That this inserted **ن** was not infrequent in borrowed words is illustrated by Geyer, *Exci Gedächtnis*, i, 118 n.

خَيْمَةٌ (Khaima).

iv, 72.

Tent; pavilion.

It is found only in the plu. خِيَام in an early Meccan description of Paradise, where we are told that the Houries are مقصورات في الخيام "kept close in pavilions".

The word is obviously not Arabic, and Fraenkel, *Fremdw.* 30, though admitting that he was not certain of its origin, suggested that it came to the Arabs from Abyssinia.<sup>1</sup> Eth. ገዳማ means *tentorium, tabernaculum* (Dillmann, *Lex.* 610), and translates both the Heb. טֶבֶן and Gk. σκηνη. Vollers, however, in *ZDMG.* I, 631, is not willing to accept this theory of Abyssinian derivation,<sup>2</sup> and thinks we must look to Persia or N. Africa for its origin. The Pers.

خیمه and خیم, however, are direct borrowings from the Arabic<sup>3</sup> and not formations from the root خنى meaning *curvature*.

We find the word not infrequently in the early poetry, and so it must have been an early borrowing, probably from the same source as the Eth. ገዳማ.

دَاوُد (Dāwūd).

ii, 252; iv, 161; v, 83; vi, 84; xvii, 57; xxi, 78, 79; xxvii, 15, 16; xxxiv, 10, 12; xxxviii, 18-29.

David.

In the Qur'ân he is mentioned both as King of Israel and also as a Prophet to whom was given the Zabûr زبور (Psalter).

<sup>1</sup> In S. Arabian we have ذِیْل, which is said to mean *downs modesta* (Rosmini, *Glossarium*, 185).

<sup>2</sup> "Zelt ist mir verdächtig, ohne dass ich mit Sicherheit die genaue Urform angeben kann. Die Erklärung schwankt in den Einzelheiten: ursprünglich primitive Behausung scheint es allmählich mit بيت Zelt gleichbedeutend geworden zu sein. Dass es durch kth. heimat als echt semitisch erwiesen wird, kann ich Fränkel nicht zugeben, denn viele Entlehnungen sind auf den Süden beschränkt geblieben. Man muss an Persien oder Nordostafrika denken."

<sup>3</sup> Vollers, *Lex. Pers.* I, 776.

al-Jawālīqī, *Mu'arrab*, 67, recognized the name as foreign, and his statement is repeated in Rāghib, *Mufradāt*, 173; *Ld*, iv, 147, etc. It was even recognized as a Hebrew name as we learn from Baiḍ. who, speaking of Tālūt, says, هو علم عبري كداود. "it is a Hebrew proper name like David."

In two passages of the Qur'ān (xxi, 80; xxxiv, 10) we are told that he was an armourer, and as such he is frequently mentioned in the old poetry,<sup>1</sup> so the name obviously came to the Arabs from a community where these legends were circulating, though this may have been either Jewish or Christian. It was also used as a personal name among the Arabs in pre-Islamic days, for we hear of a Phylarch Dā'ūd al-Lathīq of the house of ʿAjā'ima of the tribe of Sālīb,<sup>2</sup> there appears to have been a contemporary of Muḥammad who fought at Badr, named داود,<sup>3</sup> and possibly the name occurs in a Thamudic inscription.<sup>4</sup>

The form of the name presents a little difficulty, for the Heb. is דָּוִד or דָּוִדָּה, and the Christian forms follow this, e.g. Gk. Δαυείδ, Syr. ܕܐܘܕ or ܕܐܘܕܐ, Eth. ዳዊት. There is a Syr. form ܕܐܘܕܐ used by Bar Hebr., *Chron*, 325, but *PSm*, 801, is probably right in thinking that this was influenced by the Arabic. Horowitz, *KU*, 110, discusses the change in form from Dāwīd to Dā'ūd,<sup>5</sup> and on the whole it seems safest to conclude that it came to Arabic from some Aramaic source, though whether Jewish or Christian it is impossible to say.

### دَرَسَ (Darasa).

iii, 73; vi, 105, 157; vii, 168; xxxiv, 43; lxxviii, 37.

To study earnestly.

Always used in the Qur'ān of studying deeply into or searching the Scriptures, and the reference is always directly or indirectly to the Jews and Christians.<sup>6</sup> On this ground Geiger, 61, claimed that here

<sup>1</sup> Vide examples in Fraenkel, *Freund*, 242; Horowitz, *KU*, 109; *JPN*, 166, 167.

<sup>2</sup> Yāqūt, *Mu'jam*, iv, 70; and vide Noldeke, *Orientalische Forsch.*, p. 8.

<sup>3</sup> Vide Ibn Hishām, 606; Ibn Sa'd, iii, b, 74, and Wellhausen, *Mémoires*, p. 88.

<sup>4</sup> Ryckmans, *Noms propres*, i, 65.

<sup>5</sup> Vide also Rhodokanakis in *WZKM*, xvii, 283.

<sup>6</sup> Taking v, 37, of Sūra lxxviii to be late, as seems evident from the use of كتاب.

we have a technical word for the study of Scripture borrowed from the root  $\text{דָּרַס}$  so widely used in this connection by the Jews.

Geiger's suggestion has had wide acceptance among Western scholars,<sup>1</sup> and it is curious that some of the Muslim philologists felt the difficulty, for as-Suyūṭī, *Itq*, 330, and in the *Muḥallil*, tells us that some considered it to be Heb., and in *Mutaw*, 56, he quotes others as holding it to be Syriac. Syr.  $\text{ܕܪܫ}$  does mean *to train, to instruct*, and Eth.  $\text{ደረሰ}$  *to interpret, comment upon*, whence  $\text{ድርሰት}$  and  $\text{ድርሰን}$  *commentary*, but neither of these is so likely an origin as the Jewish  $\text{דָּרַס}$ ,<sup>2</sup> which, as Buxtorf, *Lex*, 297, shows, is the commonest word in the Rabbinic writings in connection with the exposition of Scripture, and which must have been commonly used among the Jewish communities of Arabia.<sup>3</sup>

$\text{دِرْهَم}$  (*Dirham*).

xii, 20.

A dirham.

Only the plu. form  $\text{دَرَاهِم}$  is found in the Qur'ān, and only in the Joseph story.

It was commonly recognized by the philologists as a borrowed word. al-Jawāliqī, *Mu'arrab*, 63, notes it,<sup>4</sup> and ath-Tha'ālibī, *Fiqh*, 317, includes it in his list of words common to Persian and Arabic. There was some doubt as to the vowelling of the word, however, the authorities varying between  $\text{دِرْهَم}$ ;  $\text{دِرْهِيم}$  and  $\text{دِرْهَم}$  or  $\text{دِرْهَام}$  (cf. *Ld*, xv, 89).

The ultimate origin is the Gk.  $\delta\rho\alpha\chi\mu\eta$ ,<sup>5</sup> which passed into Syr. as  $\text{ܕܪܫܡܐ}$ . Some, however, would derive  $\delta\rho\alpha\chi\mu\eta$  from a Semitic source. Boissacq suggests this, and Levy, *Freunde*, 118, connects it

<sup>1</sup> Fraenkel, *Vocab*, 23; Fleischer, *Kleinere Schriften*, ii, 123; Sprenger, *Leben*, ii, 289; Hirschfeld, *Beiträge*, 61; *New Researches*, 23.

<sup>2</sup> Eth.  $\text{ደረሰ}$  and  $\text{ድርሰ}$  are themselves derived from the Heb. Nöldeke, *Neue Beiträge*, 38; Horowitz, *JPN*, 199.

<sup>3</sup> Rhodokanakis, *WZKM*, xvii, 285, thinks that in  $\text{درس}$  here we have a combination of  $\text{דָּרַס}$  and  $\text{דָּרַח}$ . "Zur Radix  $\text{درس}$  ist nachzutragen, dass in ihr  $\text{דָּרַס}$  und  $\text{דָּרַח}$  (v. Levy) zusammenfallen. Daher einerseits die Bedeutung *studieren* andererseits *arbeiten abarbeiten*."

<sup>4</sup> So al-Khafājī, 88; *Ld*, xv, 88.

<sup>5</sup> Fraenkel, *Vocab*, 15; *Freunde*, 191.

with Heb. דַּרְכָּמֹן (Phon. דַּרְכָּמֹנִים)<sup>1</sup> beside אַדְרָכֹן, which is the Persian-gold Daric, the Gk. δαρεικός, and the Cuneiform *da-ri-ku*, which appears in Syr. as ܕܪܝܚܐ. Liddell and Scott, however, are doubtless right in deriving it from δράσσομαι and meaning originally "as much as one can hold in the hand", then a measure of weight and lastly a coin. This δραχμή passed into Iranian first as a measure of weight and then as a coin. In Phlv. we find the ideograms 𐎠𐎼𐎫𐎷𐎡𐎴 *drām* and 𐎠𐎼𐎫𐎷𐎡𐎴𐎠𐎹𐎡𐎴 *draxm* meaning a silver coin,<sup>2</sup> or sometimes *money* in general,<sup>3</sup> which is the origin of the Mod. Pers. درم and درم and the Arm.

դրամ,<sup>4</sup> and may be assumed as the source of the Ar. درم also.<sup>5</sup>

It was doubtless an early borrowing from the Mesopotamian area, for it occurs in the old poetry, e.g. 'Antara xxi, 21 (Ahlwardt, *Diwans*, p. 45).

دِهَاقُ (*Dihāq*).

lxxviii, 34.

Full.

It occurs only in an early Meccan passage descriptive of the delights of Paradise, where, besides an enclosed garden and full-bosomed virgins, the blessed are promised كَأْسًا دِهَاقًا.

The Commentators are agreed that it means *full* and there is considerable agreement that it is to be derived from دَهَقَ to press.

<sup>1</sup> Lidzbarski, *Handbuch*, 287; Harris, *Glossary*, 86; cf. also Aram. ܕܪܝܚܐ in Cook, *Glossary*, 41.

<sup>2</sup> PPG, 100 and 110; Nyberg, *Glossar*, 58; Sjöstr., *Glossary*, 180; Frahang, *Glossary*, 78. Haug thinks this of Babylonian origin, but Häbschmann rightly derives it from a form \*drāhm from δραχμή, and then compares Av. 𐬔𐬭𐬀𐬎𐬭𐬀 (*drma*), cf. *Arm. Gram.*, i, 145; *Pers. Stud.*, 281.

<sup>3</sup> e.g. in the Dādistān-i-Dīnīk, cf. West, *Pahlavi Texts*, ii, 242.

<sup>4</sup> Häbschmann, *Arm. Gram.*, i, 145.

<sup>5</sup> Vulliamy, *Lex*, i, 832, 840; Vulliamy, *SDMG*, ii, 297, and Aḥḥad Šāher, 62, though some statements of the latter need correction.



They are not very happy over the form, however, for كَأْس is fem. and we should expect دَهَاق not دِهَاق. Exactly the same form, however, is found in a verse of Khidāsh b. Zuhair—

أَنَا عَامِرٌ يَرْجُو قِرَانَا فَأَتَرَعْنَا لَهُ كَأْسًا دِهَاقًا

"There came to us 'Āmir desiring entertainment from us, so we filled for him a full cup."

so Sibawaih suggested that it should be taken not as an adj. to كَأْسًا but as a verbal noun.<sup>1</sup>

There is ground, however, for thinking that the word is not Arabic at all.<sup>2</sup> Fraenkel, *Fremdes*, 282, would relate it to פָּחַץ, which we find in Heb. פָּחַץ to crowd, oppress, thrust; Aram. פָּחַץ; Syr. ܦܫܬ to crowd, squeeze, which is the Ar. دَحَى to drive away, expel. The change of פ to ط he would explain as Mesopotamian. Thus كَأْسًا دِهَاقًا would mean "a cup pressed out", referring to the wine pressed to fill the cup.

دِينَ (Dīn).

Of very frequent occurrence. Cf. i, 3; ii, 257, etc.

Judgment, Religion, and in ix, 29, verbally "to make profession of faith".

In the Qur'ān we find also دَيْنٌ a debt, that which one owes (cf. iv, 12, 13; ii, 282), and مَكِينٌ for one who receives payment of a debt (xxxvii, 51; lvi, 85), besides the verb تَدَايَنَ "to become debtors to one another" (ii, 282). These, however, are later developments of the word within Arabic.

The Muslim authorities usually treat it as an Arabic word (cf.

<sup>1</sup> Vide *Ld.*, xi, 296, 296.

<sup>2</sup> Horowitz, *Paradies*, 11, says: "Auch die Herkunft von دِهَاق ... ist unsicher."

Rāghib, *Mufradāt*, 175), and derive it from دَانَ "to do a thing as a habit", but this verb seems to be denominative from دِينَ in the sense of obedience, which, like مَدِينَة and دِيَان (i.e. دِينَة and دِيَان), is a borrowing from the North, connected with Akk. *dānu*, Heb. דָּן; Syr. ܕܢ. There was a suspicion among the philologists, however, that it was a foreign word, for LA, xvii, 27, notes that some authorities admitted that it had no verbal root, and al-Khafāji, 90, and ath-Thaʿalibī, *Fiqh*, 317, include it in their lists of foreign words.

As a matter of fact we have here two separate words of different origin.<sup>1</sup> (i) In the sense of *religion* the word is a borrowing from Iranian. In Phlv. we find 𐬔𐬀 *dēn* meaning *religion*,<sup>2</sup> from which come 𐬔𐬀𐬌𐬀 *dēnāk* for religious law, 𐬔𐬀𐬌𐬀𐬎𐬀 *ham-dēn*, of the same religion,<sup>3</sup> and 𐬔𐬀𐬌𐬀𐬎𐬀 *dēnān*, used in the sense of "the religious", i.e. true believers. This Phlv. 𐬔𐬀 is derived from Av. 𐬔𐬀𐬌𐬀𐬎𐬀 *daēnā*, *religion*<sup>4</sup> (though this itself is probably derived from the Elamitish *dēn*),<sup>5</sup> and besides being the origin of the Mod. Pers. دین,<sup>6</sup> was borrowed into Arm. as Դէն meaning *religion, faith* (and also *law*<sup>7</sup> in the sense of a "religious system", e.g. Դէն մայրաքաղաք — Դէն Բաղդադ the Mazdean religion or Law). (ii) In the sense of *Judgment* it is a borrowing from the Aramaic. Thus we find in common use the Rabbinic דין, Syr. ܕܢ, and Mand. ܕܢ, all meaning *judgment* and, indeed, the judgment of the last day.<sup>8</sup>

From the Aramaic the word passed into S. Arabian ڤين and

<sup>1</sup> Nöldeke in *ZDMG*, xxxvii, 524. See also Von Kremer, *Streifzüge*, p. vii, and Ahrens, *Christliche*, 28, 34.

<sup>2</sup> *PPG*, 110; *Synon. Glossary*, 160, and the *dēn* of the Turfan Pahlavi; Salemann, *Monachische Studien*, i, 67. For the borrowing cf. Nöldeke-Schwally, i, 20; Vollers, *ZDMG*, i, 641; Nöldeke, *Mand. Gramm.*, 102.

<sup>3</sup> Cf. the Av. 𐬔𐬀𐬌𐬀𐬎𐬀 𐬔𐬀𐬌𐬀𐬎𐬀. West, *Glossary*, 35.

<sup>4</sup> Bartholomae, *AIW*, 602; Horn, *Grundriss*, 133; cf. also the Pahlavi *edni* = *irreligion*.

<sup>5</sup> But see Bartholomae, *AIW*, 605, and Zimmer, *Akkad. Fremdw.*, 24, who derives it from Akk. *dēnu*.

<sup>6</sup> Addai Sher, 58, discusses its meaning. Curiously enough it is given by the Lexicons as a borrowing from Arabic, cf. Vollers, *Lex.*, i, 956, but see Bartholomae, *AIW*, 605.

<sup>7</sup> Hachmann, *Arm. Gramm.*, i, 138.

<sup>8</sup> Montgomery, *Aramaic Inscriptions from Nippur*, *Glossary*, p. 285.

Eth. ደደን with its verbal forms ደደነ and ተደደነ (and Amharic ደደኛ judge; Tigriña ደደኛ judge); into Iranian, where we find the Phlv. ideogram 𐭠𐭣 *dēnā* = judgment, decree,<sup>1</sup> and also into Arabic.<sup>2</sup> As used in the Qur'ân it closely corresponds to Jewish use; in fact the constantly occurring يوم الدين so exactly corresponds with the Rabbinic יום הדין = יום הדין that on the surface it seems obviously a borrowing from Jewish sources. The fact, however, that in Syriac, besides ܕܡܢܐ meaning judgment, we have also a ܕܡܢܐ meaning religion, borrowed from the Iranian (Brockelmann, *Lexicon Syriacum*, 151b), giving us the same double usage as in Arabic, makes the probabilities seem in favour of the borrowing having been from a Christian source.<sup>3</sup> In any case it was an early borrowing for it is found not uncommonly in the early poetry.<sup>4</sup>

### دِينَار (Dīnār).

iii, 68.

A dīnār.

The name of a coin, the Lat. *denarius*, Gr. δηνάριον. The Muslim authorities knew that it was a loan-word and claim that it came from Persian, though they were not unanimous about it. al-Jawālīqī, *Mu'arrab*, 62, whose authority is accepted by as-Suyūṭī,<sup>5</sup> gives it as Arabicized from the Pers. دِنَار, but ath-Tha'ālibī, *Fiqh*, 317, places it among the words which have the same form in both Arabic and Persian. as-Suyūṭī, *Muḥṣar*, i, 139, places it among the words about which the philologists were in doubt, and Rāghib, *Mufradāt*, 171, while quoting the theory that it is of Pers. origin compounded from دین and آَر,<sup>6</sup> yet gives his own opinion that it is from دِنَار and an Arabic word. Similarly the

<sup>1</sup> Frahang, Glossary, p. 79.

<sup>2</sup> Hirschfeld, *Beiträge*, 44; Nöldeke, *Neue Beiträge*, 39; Fraenkel, *Vocab*, 22.

<sup>3</sup> Mingana, *Syriac Influence*, 85; Horowitz, *KU*, 62.

<sup>4</sup> See references in Horowitz, op. cit. Cheikhō, *Nagrasīya*, 171.

<sup>5</sup> *Iq*, 320; *Masne*, 46, vide also al-Khafīfī, 86.

<sup>6</sup> Vide Vullers, *Laz*, i, 25 and 56. Dybák, *Fraser*, 66, points out that the late Greek explanations of the word take it to be from *dis-ar*, i.e. δισάριον; cf. Steph., *Thesaurus*, II, 1094; *τὸ δισάριον ὀνομαζόμενον δισάριον δισάριον*, or the even more ridiculous *τὸ δὲ δισάριον δισάριον δισάριον*.

Lexicons differ. The *Qāmūs* says plainly that it is a foreign word like *قراط* and *دياج* which the Arabs of old did not know and so borrowed from other peoples. *TA*, iii, 211, says that the authorities were uncertain—*واختلفت في أصله*, and *Jawharī* tries to explain it as an Arabic word.

The form *دينار* seems an invention to explain the plu. *ديناتير*, though it may be intended to represent the Phlv. *𐭌𐭕𐭎* *dēwār*, used for a gold coin in circulation in the Sasanian empire,<sup>1</sup> and which is the origin of the Pers. *دينار*. The Phlv. *𐭌𐭕𐭎*, however, is not original, and the oft suggested connection with the Skt. *दीनार*, a gold coin or gold ornament, is hardly to the point, for this is itself derived from the Gk. *δηνάριον*,<sup>2</sup> and the Phlv. word was doubtless also borrowed directly from the Greek.

*δηνάριον* from the Lat. *denarius* was in common use in N.T. times, and occurs in the non-literary papyri.<sup>3</sup> The Greeks brought the word along with the coin to the Orient in their commercial dealings, and the word was borrowed not only into Middle Persian, but is found also in Arm. *գնար*,<sup>4</sup> in Aram. ܕܝܢܐܪ, which occurs both in the Rabbinic writings (Levy, *Wörterbuch*, i, 399, 400) and in the Palmyrene inscriptions (De Vogüé, *Inscr.*, vi, 3 = *NSI*, No. 115, p. 273),<sup>5</sup> and in Syr. ܕܝܢܐܪ. The *denarius aureus*, i.e. the *δηνάριον χρυσοῦν*, became known in the Orient as simply *δηνάριον*, and it was with the meaning of a gold coin that the word came into use in Arabic.<sup>6</sup>

Now as it was coins of Greek and not of Persian origin that first came into customary use in Arabia, we can dismiss the suggested Persian origin. Had the word come directly from Greek, however,

<sup>1</sup> *PPGI*, 110; *Karslvack*, ii, 13; *Sogast*, Glossary, 160.

<sup>2</sup> *Monier Williams*, *Sanskrit Dictionary*, 481.

<sup>3</sup> *Kenyon*, *Greek Papyri in the British Museum*, ii, 306: "The term *denarius* replaces that of *drachma* which was regularly in use before the time of Diocletian; the Neronian *denarius* reintroduced by Diocletian being reckoned as equivalent to the *drachma* and as  $\frac{1}{60}$  of a talent."

<sup>4</sup> *Hübnermann*, *Arm. Gramm.*, i, 345. *Broekelmann* in *ZDMG*, xlvii, 11.

<sup>5</sup> The actual form is ܕܝܢܐܪ with the Aram. plu. ending.

<sup>6</sup> *Zambaur* in *EJ*, i, 975, thinks that the shortened form of the name became current in Syria after the reform of the currency by Constantine I (A.D. 309-319).

we should expect the form دينارون, and the actual form دينار suggests an Aram. origin, as Fraenkel had noted.<sup>1</sup> It was from the Syr. ܕܢܝܢܐ that the Eth. ደንር was derived,<sup>2</sup> and we may assume that the Arabic word was also taken from this source.<sup>3</sup> It was an early borrowing, as it occurs in the old poetry.

ذَكَّى (Dhakī).

v, 4.

To make ceremonially clean.

Only once does this word occur, and then in a very late Madinan passage giving instruction about clean and unclean meats. Muslims are here forbidden to eat that which dieth of itself, blood, flesh of swine, that which has been offered to strange gods, anything strangled or gored or killed by an accident or by a beast of prey—"save what you have made ceremonially clean"—إِلَّا مَا ذَكَّيْتُمْ—the reference being, the Commentators tell us, to the giving of the death stroke in the orthodox fashion to such maimed or injured beasts.<sup>4</sup>

This whole passage is obviously under Jewish influence (cf. Lev. xi, 7; xvii, 10, 15, etc.), and Schulthess, *ZA*, xxvi, 151,<sup>5</sup> has suggested that the verb ذَكَّى here is a borrowing from the Jewish community. In Bibl. Heb. אָכַף (Pi) means "to make or keep clean or pure",<sup>6</sup> but the Aram. ܕܚܝܐ, ܕܚܝܢ mean "to be ritually clean", and the Pa. ܕܚܝܐ is "to make ritually clean", giving us precisely the form we need to explain the Arabic. The Syr. ܕܚܝܐ has the same meaning, but as the distinctions of clean and unclean meats meant little to the Christians, the probabilities are in favour of a Jewish origin.

<sup>1</sup> *Vocab*, 13; *Fraenkel*, 191.

<sup>2</sup> Nöldeke, *Neue Beiträge*, 41; but see p. 33, where he suggests a possible direct borrowing from the Greek.

<sup>3</sup> Mingana, *Syriac Influences*, 89.

<sup>4</sup> Wellhausen, *Recht*, 114, n. 4.

<sup>5</sup> "Wahrscheinlich ist aber dieses letztere ذَكَّى irgendwo jüdischen Ursprungs."

<sup>6</sup> Note also Phon. ܕܚܝܐ, Harris, *Glossary*, 99.

رَاعَيْنَا (*Rā'ina*).

ii, 98; iv, 48.

The reference is the same in both passages—"say not *rā'inā* but say *naẓarnā*." The Commentators tell us that the Jews in Arabia used to pronounce the word رَاعَيْنَا, meaning "look at us", in such a way as to relate it with the root عَوَّل *awl*, so Muhammad urged his followers to use a different word اَنْظَرْنَا *behold us*, which did not lend itself to this disconcerting play on words.<sup>1</sup>

Hirschfeld, *Beiträge*, 64, thinks the reference is to נִצְרָנִים or נִצְרָנִי occurring in connection with some Jewish prayer, but it is much more likely that the statement of the Commentators is correct and that as Geiger, 17, 18, noted,<sup>2</sup> it is a play on عَوَّل and عَوَّلָנَا, and reflects the Prophet's annoyance at the mockery of the Jews.

رَبِّ (*Rabb*).

Occurs very frequently, e.g. i, 1.

Lord, master.

The root رَبَّ is common Semitic, probably meaning *to be thick*, as illustrated by Ar. رَبَّ *to increase*, رُبَّ *thick juice*, the Rabbinic רֶבֶךְ *grease*, beside the Eth. ረበረ *to expand, extend*. The sense of *great*, however, which is so common in Heb. and Aram., and from which the meaning *Lord* has developed, does not occur in Ar. or in Eth. save as a borrowing.<sup>3</sup> This sense seems to have developed in the N. Semitic area, and Margoliouth, *ERE*, vi, 248, notes that رَبِّ meaning *Lord* or *Master* must have been borrowed from the Jews or Christians.

The borrowing was probably from Aram. for it was from an Aram. source that the word passed into Middle Persian, as witness the Phlv. ideogram 𐭠𐭣 *rabā* meaning *great, venerable, splendid* (PPGI,

<sup>1</sup> *as-Suyūṭī*, *Iḡ*, 320, quoting Abū Na'im's *Dala'il al-Nabawīn*. Cf. *Muṭaww*, 69.

<sup>2</sup> *I* vide also Palmer, *Qerna*, i, 14; and Drowān, *Freuden*, 31; Horowitz, *JPN*, 204.

<sup>3</sup> It occurs, however, in Sab. 𐩦𐩣, though this, like Eth. ረበረ, and 𐩦𐩣, may be from the Aram. Torrey, *Foundation*, 52, claims that رَبِّ is purely Arabic.

190; *Frahang*, Glossary, 106), which occurs as early as the Sassanian inscriptions, where 𐭪𐭫𐭮𐭲 is synonymous with the Pāzand 𐭪𐭫𐭮𐭲 *vazirg*.<sup>1</sup> We find 𐭪𐭫 very frequently in the Aramaic inscriptions, e.g. 𐭪𐭫 𐭮𐭲 "chief of the market", 𐭪𐭫 𐭮𐭲 "chief of the army", 𐭪𐭫 𐭮𐭲 "camp master", etc.,<sup>2</sup> though its use in connection with deities is rarer,<sup>3</sup> names like 𐭪𐭫𐭮𐭲 meaning "El is great" rather than "El is Lord". The special development of its use with God was in the Syriac of the Christian communities, and as Sprenger, *Leben*, i, 299, suggests, it was doubtless under Syr. influence that Muhammad uses it as he does in the Qur'ân.<sup>4</sup> It was commonly used, however, both of human chieftains and of the deity in pre-Islamic days, as is evident from the old poetry, and from its use in the inscriptions (Ryckmans, *Noms propres*, i, 196; Rossini, *Glossarium*, 235).

𐭪𐭫𐭮𐭲 (*Rabbānī*).

iii, 73; v, 48, 68.

Rabbi.

The passages are all late, and the reference is to Jewish teachers, as was recognized by the Commentators. Most of the Muslim authorities take it as an Arabic word, a derivative from 𐭪𐭫 (cf. *TA*, i, 260; Rāghib, *Mufradāt*, 183; and Zam. on iii, 73). Some, however, knew that it was a foreign word, though they were doubtful whether its origin was Hebrew or Syriac.<sup>5</sup>

As it refers to Jewish teachers we naturally look for a Jewish origin, and Geiger, 51, would derive it from the Rabbinic 𐭪𐭫𐭮𐭲, a later form of 𐭪𐭫 used as a title of honour for distinguished teachers.<sup>6</sup>

<sup>1</sup> West, *Glossary*, 133; Hensfeld, *Paikuli*, Glossary, 246.

<sup>2</sup> See Cook, *Glossary*, under the various titles. So Phm. 𐭪𐭫. Cf. Harris, *Glossary*, 145.

<sup>3</sup> Though in the S. Arabian inscriptions we find 𐭪𐭫𐭮𐭲, 𐭪𐭫𐭮𐭲, etc. (see Ryckmans, *Noms propres*, i, 248), and there is a similar use in the Ras Shamra tablets.

<sup>4</sup> Hirschfeld, *New Researches*, 30, however, argues that the dominant influence was Jewish. See also Horowitz, *JFA*, 109, 200.

<sup>5</sup> *Fidei al-Jawāliq*, *Ma'arraf*, 72; *as-Sayūfī*, *iq*, 390; *Mushir*, i, 130; *al-Khatīb*, 94.

<sup>6</sup> Hirschfeld, *Beiträge*, 51 n., says: "Muhammad ermahnt die Rabbinen (*rabbānī*) sich nicht zu Herren ihrer Glaubensgenossen zu machen, sondern ihre Würde lediglich auf das Studium der Schrift zu beschränken, vgl. ix, 31." Vide also von Kremer, *Ideen*, 226 n.



so that there grew up the saying גדול מרבי רבן "greater than Rabbi is Rabbān". The difficulty in accepting رَبَّانِي as a direct derivative from רבן, however, is the final י, which as Horovitz, *KU*, 63, admits, seems to point to a Christian origin. In Jno, xx, 16; Mk, x, 51, we find the form *ῥαββουνεί* (ὁ λέγεται διδάσκαλε) or *ῥαββουεί*, which seems to be formed from the Targumic רבון,<sup>1</sup> and it was this form that came to be commonly used in the Christian communities of the East, viz. Syr. ܪܒܒܝܢ; Eth. ረቡን; Arm. ասրաւնի.<sup>2</sup> The Syr. ܪܒܒܝܢ was very widely used, and as Pantz, *Offenbarung*, 78, n. 4, notes, ܪܒܒܝܢ was commonly used for a *doctor* of learning, and the dim. ܪܒܒܝܢܐ was not uncommonly used as a title of reverence for priests and monks, so that we may conclude that the Qur'ānic word, as to its form, is probably of Syriac origin.<sup>3</sup>

رَبِيح (Ribāḥ).

ii, 15.

To be profitable.

A trading term which Barth, *Etymol. Stud.*, 29 (but cf. Torrey, *Commercial Theological Terms*, p. 44), has equated with the Jewish ארוך. It seems more likely, however, to have come from the Eth. ረብሐ *lucrari, lucrifacere*,<sup>4</sup> which is very commonly used and has many derivatives, e.g. ረብሐዊ a *business man*; ረብሐ gain; ረብሐ profit bearing, etc., which are among the commonest trading terms. It is thus probably a trade term that came to the Arabs from Abyssinia, or may be from S. Arabia (cf. Ryckmans, *Noms propres*, i, 196; Rossini, *Glossarium*, 236).

رِبْيُون (Ribbiyūn).

iii, 140.

Myriads.

<sup>1</sup> Dalman, *Worte Jesu*, 267, and see his *Grammatik des jüd. paläst. Aramäisch*, p. 178.

<sup>2</sup> Hübschmann, *Arm. Gramm.*, i, 376; *EDMG*, xiv, 251.

<sup>3</sup> Mingana, *Syriac Influence*, 88, agrees, but see Horovitz, *JPN*, 200.

<sup>4</sup> Preisend in *Beit. As.*, iii, 74, says that Nöldke suggested this derivation, but I cannot locate the reference.

The passage is a late Madinan one encouraging the Prophet in his difficulties.

as-Suyūṭī, *Itq.* 321, says that certain early authorities considered it a Syriac word, and this is probably correct. Syr. ܪܥܝܬܐ, the plu. of ܪܥܝ meaning *myriads*, translates both *μυρία* and *μυριάδες* of the LXX.<sup>1</sup>

### رَجَزٌ (*Rajz*).

lxxiv, 5.

Wrath.

The Sūra is an early one, and in this passage the Prophet is urged to magnify his Lord, purify his garments, and flee from the wrath to come—والرجز فاهجر.

It is usual to translate the word as *abomination* or *idolatry* and make it but another form of رَجَزٌ, which occurs in ii, 56; vii, 131, etc. (cf. *LA*, vii, 219; Rāghīb, *Mufrodāt*, 186, and the Commentaries). There was some feeling of difficulty about the word, however, for Zam. thought the reading was wrong and wanted to read رَجَزٌ, instead of رَجَزٌ, and as-Suyūṭī, *Itq.* 311, would explain it as the form of رَجَزٌ in the dialect of Hudhail.

It seems probable, however, as Bell, *Origin*, 88, and Ahrens, *Muhammed*, 22, have suggested, that the word is the Syr. ܪܥܝܬܐ *wrath*, used of the "wrath to come", e.g. in Matt. iii, 7.<sup>2</sup> (Fischer, *Glossar*, 43, says Aram. ܪܥܝܬܐ.)

### رَجِيمٌ (*Rajīm*).

iii, 31; xv, 17, 34; xvi, 100; xxxviii, 78; lxxxi, 25.

Stoned, pelted, driven away by stones, execrated.

We find it used only of Satan and his minions, and it is said to

<sup>1</sup> Cf. also the Mandaean ܪܥܝܬܐ; Noldeke, *Mand. Gram.*, 190.

<sup>2</sup> Vide also 1 Thess. i, 10, and Lagarde, *Analecta Syriaca*, p. 8, l. 12.

derive from the tradition that the demons seek to listen to the counsels of Heaven and are pelted away by the angels<sup>1</sup> (cf. Sūra lxvii, 5).

The Muslim authorities naturally take it as a pure Arabic word, a form *فَعِيل* from *رَجِمَ*, which is used several times in the Qur'ân.

As a technical term associated with Satan, however, it would seem to be the Eth. *ርገ-ም*, and mean *curse* or *execrate* rather than *stoned*. *ርገ-ም* means *to curse* or *execrate* and is used of the serpent in Gen. iii, 14, and of those who are delivered over to the fire prepared for the devil and his angels in Matt. xxv, 41. Rückert, in his notes to his translation of the Qur'ân (ed. A. Müller, p. 440),<sup>2</sup> had noted this connection with the Eth. and Nöldeke, *Neue Beiträge*, 25, 47, thinks that Muḥammad himself in introducing the Eth. word *ሥጋጣን* =

*شیطان* introduced also the epithet *ርገ-ም*, but not knowing the technical meaning of the word treated it as though from *رجم* = *ḥṭṭ*, *to stone*.<sup>3</sup> (Cf. Ahrens, *Christliches*, 39.)

*الرَّحْمَنُ* (*Ar-Rahmān*).

Occurs some fifty-six times outside its place in the superscription of the Sūras.

The Merciful.

It occurs always as a title of God, almost as a personal name for God.<sup>4</sup>

Certain early authorities recognized the word as a borrowing from Hebrew. Mubarrad and Tha'lāb held this view, says az-Suyūṭī, *Itq.* 321: *Mutaw.* 58, and it is quoted from az-Zajjāj in *LA*, xv, 122.

The root *رَحِمَ* is common Semitic, and several Arabic forms are used in the Qur'ân, e.g. *رَحِيمٌ*; *رَحْمَةٌ*; *رَحِمَ*; *رَحِمَ*; *رَحِمَ*; *رَحِمَ*.

<sup>1</sup> There is, however, reason to believe that the epithet belongs to a much older stratum of Semitic belief in regard to demons, cf. Wellhausen, *Reste*, 111.

<sup>2</sup> See also Müller's statement in *TALZ* for 1891, p. 348.

<sup>3</sup> Wellhausen, *Reste*, 232; Pautz, *Offenbarung*, 46; Margoliouth, *Christianistic Evidence*, 139. Praetorius, *ZDMG*, lxi, 620 ff., argues against this derivation, but unconvincingly. See also Van Vloten in the *Pentateuch van de Geze*, pp. 35, 42, who thinks that it was used in pre-Islamic Arabia in connection with pelting snakes.

<sup>4</sup> Sprenger, *Leben*, ii, 198.

but the form of رَحْمَن is itself against its being genuine Arabic.

Fraenkel, *Vocab.*, 23, pointed out that רַחֲמָנָא occurs in the Talmud as a name of God (e.g. אֱמַר רַחֲמָנָא "saith the all-merciful"), and as Hirschfeld, *Beiträge*, 38, notes, it is also so used in the Targums and in the Palmyrene inscriptions (cf. *NSI*, p. 300; *RES*, ii, 477). In the Christian-Palestinian dialect we find رَحْمَن, which is the equivalent of the Targumic מַרְדְּמָנָא and in *Lk.* vi, 38, translates ὁ κριτὴς μου,<sup>1</sup> and in the S. Arabian inscriptions 𐩣𐩣𐩪𐩬𐩪𐩨𐩪𐩪 occurs several times<sup>2</sup> as a divine name.<sup>3</sup>

There can be little doubt that it was from S. Arabia that the word came into use in Arabic,<sup>4</sup> but as Nöldeke-Schwally, i, 113, points out, it is hardly likely to have originated there and we must look elsewhere for the origin.<sup>5</sup> Sprenger, *Leben*, ii, 198-210, in his discussion of the word, favours a Christian origin,<sup>6</sup> while Hirschfeld, *Beiträge*, 39, insists that it is of Jewish origin, and Rudolph, *Abhängigkeit*, 28, professes to be unable to decide between them.<sup>7</sup> The fact that the word occurs in the old poetry<sup>8</sup> and is known to have been in use in connection with the work of Muhammad's rival Prophets, Musailama of Yamāma<sup>9</sup> and al-Aswad of Yemen,<sup>10</sup> would seem to point to a Christian rather than a Jewish origin, though the matter is uncertain.

### رَحِيق (Rahīq).

lxxxiii, 26.

Strong wine.

<sup>1</sup> Schwally, *Idioticon*, 98; Schulthess, *Lex.*, 193, and see Wellhausen, *ZDMG*, lxvii, 630.

<sup>2</sup> Møller, *ZDMG*, xxx, 673; Oulander, *ZDMG*, x, 61; *OIS*, iv, No. 6; and particularly Fell in *ZDMG*, liv, 262, who gives a list of texts where it occurs.

<sup>3</sup> Halévy, *JA*, viii: sér. xx, 326, however, takes it as an adjective and not as a divine name. (Note also Ahrens, *Christliche*, 35; Ryckmans, *Noms propres*, i, 31.)

<sup>4</sup> Grimm, *SA*, xxvi, 101; Bell, *Origins*, 53; Lidzbarski in *SBAN*, Berlin, 1910, p. 1218.

<sup>5</sup> Halévy, *RSJ*, xxiii, in discussing the inscription, thinks that it is of purely pagan origin. See also Margulies, *Schweich Lectures*, 67 ff.

<sup>6</sup> So Pautz, *Offenbarung*, 171 n., and vide Fell, *ZDMG*, liv, 262. Mingana, *Syriac Influence*, 80.

<sup>7</sup> So Massignon, *Lexique*, 52. Sacco, *Credenze*, 18, apparently agrees with the Jewish theory. See also Horowitz, *JPN*, 201-3.

<sup>8</sup> *Div. Hudā* (ed. Wellhausen), clxv, 6; *Mufaḍḍalīyāt* (ed. Thorebecke), 34, l. 60; al-A'shā, *Dihā*, lxi, 8.

<sup>9</sup> al-Tabarī, *Annals*, i, 1933-7. Ibn Hishām, 200.

<sup>10</sup> Feladhorf, 106, l. 6.

The passage is early Meccan describing the delights of Paradise.

The word is an unusual one and the Lexicons do not know quite what to make of it. They admit that it has no root in Arabic, and though they are agreed that it refers to some kind of wine, they are uncertain as to the exact meaning or even the exact spelling, i.e. whether it should be رَحِيقٌ or رُحَاق (cf. *LA*, xi, 404).<sup>1</sup>

Ibn Sîdâ was doubtless not far from the mark when he said that it meant عَتِيق. That old, well matured wine was a favourite among the ancient Arabs, Fraenkel, *Fremdw*, 171, has illustrated by many examples from the old poetry, and I suspect that رَحِيق is the Syr. ܪܫܝܡ = Aram. ܪܫܝܡ *far, remote*,<sup>2</sup> which was borrowed as an ideogram into Phlv. as ܪܫܝܡ *old, antique* (*PPGI*, 192).

### رَزَقَ (*Rizq*).

Of very frequent occurrence, cf. ii, 57; xx, 131.

Bounty.

It means anything granted to another from which he finds benefit, and in the Qur'ân refers particularly to the bounty of God, being used frequently as almost a technical religious term.

Besides the noun رَزَق we find in the Qur'ân the verb رَزَقَ (ii, 54, etc.), the part. رَازِق, he who provides (v, 114, etc.), and الرَّزَاق the Provider, one of the names of God. The verb, of course, is denominative and the other forms have developed from it.

It has long been recognized by Western scholarship that the word is a borrowing from Iranian through Aramaic. Phlv. ܪܫܝܡ *rôšik* means *daily bread* (cf. *Paz. rāš*) from ܪܫܝܡ *rāš*, *day*, the Mod.

<sup>1</sup> It occurs in the old poetry. Cf. Lablî (ed. Chaliî, p. 33); and D. H. Müller, *WZKM*, i, 27, notes its occurrence in the South Arabian inscriptions.

<sup>2</sup> But note the S. Arabian ܪܫܝܡ *remotus*, and Eth. ܪܫܝܡ (*Rossini, Glossarium*, 240).

<sup>3</sup> Vide *Shikand*, Glossary, p. 285.

Pers. روز, which is connected with Av. *𐬵𐬀𐬭𐬀𐬭𐬀* *ručak, light*,<sup>1</sup> O.Pers. *rauda, day*<sup>2</sup>; Skt. *रौच* *shining, radiant*. The Phlv. *𐩦𐩣𐩪* was borrowed into Arm. as *ռաժիկ* *daily provision*, and then *bread*,<sup>3</sup> and Syr. *ܪܘܪܐ* *daily ration*,<sup>4</sup> which translates *τροφαί* in 1 Macc. i, 35, and also *stipendium* (ZDMG, xl, 452). In Mod. Pers. by regular change of *ر* to *ی* we get *روزی* *daily need*, e.g. *روزی خور* "eating the daily bread".

It was from the Syr. that the word came into Arabic,<sup>5</sup> and thence was borrowed back into Pers. in Islamic times as *رزق*.<sup>6</sup> It was an early borrowing and occurs frequently in the old poetry.

*رَق* (*Raqq*).

li, 3.

A volume, or scroll of parchment.

The Lexicons take the word from *رَق* to be *this* (Ld, xi, 414), which is plausible enough, but there can be little doubt that it is a foreign word borrowed from the Eth.,<sup>7</sup> where *ῥῥ* means *parchment* (*charta pergamena, membrana*, Dillmann, *Lex*, 284), which translates *μεμβράναι* in 2 Tim. iv, 13. It was an early borrowing and occurs many times in the old poetry.

*الرَّقِيم* (*Ar-Raqīm*).

xviii, 8.

Ar-Raqīm is mentioned at the commencement of Muḥammad's version of the story of the Seven Sleepers. The Commentators present

<sup>1</sup> Bartholomae, *AIF*, 1489.

<sup>2</sup> Spiegel, *Die altpers. Keilschriften*, 226.

<sup>3</sup> Hâbachmann, *Arm. Gram.*, i, 234.

<sup>4</sup> Nöldeke, *ZDMG*, xxx, 768; Lagarde, *GA*, 81.

<sup>5</sup> So Lagarde, *op. cit.*; Röckert, *ZDMG*, x, 379; Fraenkel, *Vocab*, 25; Panta, *Offenbarung*, 184, n. 4; Siddiqi, *Studies*, 56.

<sup>6</sup> Lagarde, *op. cit.*; Vulliamy, *Lex*, ii, 28.

<sup>7</sup> Fraenkel, *Freunde*, 246. *ῥῥ* is from *ῥῥῥ* to be *this*; cf. *ῥῥῥ* and *ῥῥ*, so that *ῥῥ* corresponds to *رَق*.

the widest divergences as to its meaning. Some take it as a place-name, whether of a village, a valley, or a mountain. Some think it was a document, a **كتاب** or a **لوح**. Others consider it the name of the dog who accompanied the Sleepers: others said it meant an inkhorn, and some, as Ibn Duraid, admitted that they did not know what it meant.

Their general opinion is that it is an Arabic word, a form **فَعِيل** from **رَقِمَ**, but some, says as-Sayūṭī, *Itq.* 321, said that it was Greek, meaning either *writing* or *inkhorn* in that tongue.

The probabilities are that it is a place-name, and represents **رَقِمَة**, otherwise known as **رَقِمَة صَا بَرَة**, a place in the desert country of S. Palestine,<sup>1</sup> very much in the same district as the Muslim geographers place **الرَّقِيم**.

**رُمَانٌ** (*Rumīdā*).

vi, 99, 142; lv, 88.

Pomegranate.

The generally accepted opinion among the Muslim authorities is that it is a form **رُمَانٌ** from **رَمَ** (cf. Rāghib, *Mufradāt*, 203), but some had considerable doubts about it as we see from *Ld.* xv, 148; and *Jawharī*, sub voc.

Guidi, *Della Sede*, 582, noted it as a loan-word in Arabic, and Fraenkel, *Fremdw.* 142, suggested that it was derived from the Syr.

**رُومَان**, the Arabic form being built on the analogy of **تَفَاحٌ**. As the

<sup>1</sup> Cf. the Targumic **רָמִיָּה**.

<sup>2</sup> Ibn Athīr, *Okra*, xi, 269; Yāqūt, *Ma'jma'*, ii, 804.

<sup>3</sup> Torrey in *Ajeb Names*, 457 ff., takes **רָמִיָּה** to be a misreading of **רָמִיָּה** and to refer to the Emperor Decius who is so prominent in the Oriental legends of the Seven Sleepers. Such a misreading looks easy enough in the Heb. characters, but is not so obvious in Syr. **رَقِمَة** and **رَقِمَة**, and as Horowitz, *KU*, 95, points out, it does not explain the article of the Arabic word. Horowitz also notes that names are carefully avoided in the Qur'anic story save the place-name **الرَّقِيم**, which is at least a point in favour of Raqīm being also a place-name. (Torrey's remarks on Horowitz's objection will be found in *Foundation*, 46, 47.)



Eth. ፪፻፺፺ and the Phlv. ideogram 𐭪𐭫𐭬𐭭 *rōwānāwā* or 𐭪𐭫𐭬𐭭 *rowanāwā*,<sup>1</sup>

are of Aram. origin we may assume the same for Ar. رَمَان, but the ultimate origin of the word is still uncertain.<sup>2</sup> It occurs in Heb. as רִמּוֹן, in Aram. ܪܝܡܢܐ and ܪܝܡܢܐ, as well as Mandaean ܪܝܡܢܐ,<sup>3</sup> but appears to be non-Semitic.<sup>4</sup> Horowitz, *Paradies*, 9, thinks that if it is true that the pomegranate is a native of Socotra we may have to look in that direction for the origin of the word. It is, of course, possible that it is a pre-Semitic word taken over by the Semites. (See Lanfer, *Sino-Iranica*, 285.)

رَوْضَةٌ (*Rauḍa*).

xxx, 14; xlii, 21.

A rich, well watered meadow; thence a luxurious garden. (*LA*, ix, 23.)

Both passages are late Meccan and refer to the blissful abode of the redeemed.

There can be little doubt that the word was borrowed as a noun into Arabic, and from it were then formed رَوَّضَ "to resort to a

garden", رَاوَضَ "to render a land verdant", أَوْضَ "to abound in gardens", etc. As some of these forms occur in the early literature the borrowing must have been an early one.

Vollers, *ZDMG*, I, 641, 642, noted that the word is originally Iranian, and he suggested that it was from the Iranian √ *rad*, meaning to grow.<sup>5</sup> The Av. 𐬰𐬀𐬭𐬀 *razd* means to flow,<sup>6</sup> from which comes

<sup>1</sup> *PPOL*, 168; *Frahsay*, Glossar, p. 105; and Nöldeke, *Neue Beiträge*, 62.

<sup>2</sup> *Lbr*, *Arabisches Pflanzennamen*, 310, says: "Etymologie dunkel," and see Zimmern, *Altod. Forsch.*, 54.

<sup>3</sup> Nöldeke, *Mand. Gramm.*, 123; Lidzbarski, *Mandäische Literatur*, p. 218.

<sup>4</sup> Hommel, *Aufsätze*, 97 ff.; *SDB*, 941, "a foreign word of doubtful origin."

<sup>5</sup> "رَوْضَةٌ ist ohne Etymologie: zur Bedeutung ist hier nur daran zu erinnern, dass es in der Nomadensprache jeden grünen Fleck in oder Umgebung bezeichnet. Mit dem alten Sprachgebrauch deckt sich noch jetzt nach meiner Erfahrung genau die Sprache z.B. der Sinaibeduinen. . . Ich glaube nicht fehl zu gehen, wenn ich, رَوْضَةٌ aus p. √ *rad* 'wachsen', erkläre."

<sup>6</sup> Bartholomae, *ATW*, 1495; Reichelt, *Avestisches Elementarbuch*, 403.

روداد *raoḍah* a river,<sup>1</sup> and روض *raoḍa*, growth (cf. Skt. रौद्र, *rising, height*), also meaning *stature*.<sup>2</sup> From the same root comes Phlv. رُود *a lake or riverbed*,<sup>3</sup> and the Pers. رود commonly used for river, e.g. رود فرات the *Raphrates*. The Phlv. word is important, for the Lexicons tell us (cf. Tha'lab in *LA*, ix, 23) that water was an indispensable mark of a روضة. Thus the conclusion would seem to be that the Arabs learned the Phlv. رُود, in the Mesopotamian area and used it for any well watered or irrigated land.

الرُّومُ (*Ar-Rūm*).

xxi, 1.

The Byzantine Empire.

It is the common name for the Byzantine Greeks, though also used in a wider sense for all the peoples connected or thought to be connected with the Eastern Roman Empire (cf. *TA*, viii, 390).

A considerable number of the early authorities took it as an Arabic word derived from رام *to desire eagerly*, the people being so called because of their eagerness to capture Constantinople (Yāqūt, *Mu'jam*, ii, 862). Some even gave them a Semitic genealogy—*LA*, xv, 150, and Yāqūt ii, 861. Others, however, recognized the word as foreign, as e.g. al-Jawālīqī, *Mu'arrab*, 73, who is the authority followed by as-Suyūṭī, *Itq*, 321.<sup>4</sup>

The ultimate origin, of course, is Lat. *Roma*, which in Gk. is Ῥώμη, which came into common use when ἡ Νεὰ Ῥώμη as distinguished from ἡ πρεσβυτέρα Ῥώμη became the name of Constantinople

<sup>1</sup> Horn, *Grandriss*, 129; Bartholomae, *AIW*, 1496. Cf. the O.Pers. *raoḍa* = river which is related to Gk. *ραός*, *river*.

<sup>2</sup> *PPGL*, 198.

<sup>3</sup> *PPGL*, 198, cf. Av. رُود *urūd*, *riverbed*, from the root *raod* (Reichelt, *Avestan Reader*, 266), and Pāzand *rōd*, Phlv. رُود *a river* (Shāhānā, *Glossary*, 265).

<sup>4</sup> Addal Sher, 75, wants to derive رومة from Pers. رُود, which seems to be wide of the mark.

<sup>5</sup> So *Muḥim*, 47, which classes it among the borrowings from Persian.

after it had become the capital of the Empire. Naturally the name travelled eastward, so that we find Syr. ܕܡܢܐ; ܕܡܢܐ beside ܕܡܢܐ; ܕܡܢܐ; Arm. Զամ or Զամ<sup>1</sup>; Eth. ፲፱፻፱; Phlv. ܕܡܢܐ Aram<sup>2</sup>; Skt. रोम, and the *Arwa* of the Turfan texts.<sup>3</sup>

The word may have come directly from the Greek into Arabic through contacts with the Byzantine Empire such as we see among the Ghassanids, or it may be as Mingana, *Syriac Influence*, 98, thinks, that it came through the Syriac.<sup>4</sup> It is at any rate significant that ܕܡܢܐ occurs not infrequently in the Sasanian inscriptions, cf. Littmann, *Semitic Inscriptions*, 112 ff.; Ryckmans, *Noms propres*, i, 315, 369, and also in the old poetry, cf. the *Mu'allaf* of ʿArafa, l. 23 (Harovitz, *KU*, 113), and is found in the Nemāra inscription (*RES*, i, No. 483).

ذَا (Zāḍ).

ii, 193.

Provision for a journey.

In the same verse occurs the denominative verb ذَوَّذَ, *to provide oneself for a journey*.

This may be genuine Arabic as the Muslim savants without exception claim. On the other hand, Zimmern, *Akkad. Fremdw.*, 39, suggests that it may have had a Mesopotamian origin. There is an old Babylonian *zāḍu*, beside Akk. *zāḍu*, meaning the money and other provisions necessary for a journey, and from this in all probability came the Heb. דָּוָז in the sense of provisions for a journey or a march, as in Gen. xlii, 25, etc. (see *BDB*, 845); and Aram. ܕܐܘܝܬ; Syr. ܕܐܘܝܬ; Palm. ܕܐܘܝܬ with the same meaning.

From some Aramaic form the word would then have passed into Arabic, probably at a quite early period, and then the verbal forms were built up on it in the ordinary way.

<sup>1</sup> Hübnermann, *Arm. Gramm.*, i, 362.

<sup>2</sup> Dinkard, § 134, in the Bombay edition, p. 157, l. 8, of the Pahlavi text. See also Justi's *Glossary to the Zendshah*, p. 62; *Sā'idat*, Glossary, 231; Herzfeld, *Pahlavi Glossary*, 194.

<sup>3</sup> Hanning, *Menichaeica*, ii, 70.

<sup>4</sup> Vide also Springer, *Leben*, iii, 332, n.

## زَبَانِيَّة (Zabāniya).

xvi, 18.

The guardians of Hell.

They are said to be strong and mighty angels, and the name is usually derived from زَبَنَ to *push, thrust* (Bagh. on the passage). We see from Zam., however, that the philologists have some difficulty in explaining the form.

Vollers, *ZDMG*, li, 324, suggested a connection with Akk. *zibānitu* meaning *balances*, and Addai Sher, 77, wants to derive it from Pers.

زَبَانَه *blaze, tongue of fire*, from Phlv. زَبَان *zibān*, a tongue.<sup>1</sup> It seems, however, as Andrae, *Ursprung*, 154, points out, to be connected with the Syr. ܙܒܢܐ, the *doctores* who, as Ephraem Syrus tells us,<sup>2</sup> lead the departed souls to judgment.

## زُبُور (Zabūr).

iv, 161; xvii, 57; xxi, 105.

The Psalter.

Always the Book of David, and xxi, 105, given as a quotation therefrom, is from Ps. xxxvii, 29.

The early authorities were not certain as to whether the word was to be read زُبُور or زَبُور, though they agree that it is from زَبَرَ to *transcribe* (Tab. on iv, 161; Rāghib, *Mufradāt*, 210; as-Sijistānī, 166; Jawharī, i, 324). The plu. زُبُر, as a matter of fact, is used in the Qur'ān of Scriptures in general (e.g. xvi, 196; liv, 43, etc.), and once of the Books of Fate (liv, 52), so that there is on the surface some colour to the claim that زُبُور may be from زَبَرَ to *transcribe*.

It is obvious, however, that the word must somehow have arisen as a corruption of some Jewish or Christian word for the Psalter,

<sup>1</sup> West, *Glossary*, 180 and 50; *PPG*, 180. Cf. Horn, *Grundriss*, 144.

<sup>2</sup> *Opera*, III, 237, 244. Grimm, *Mohammed*, 1892, p. 19 n., thinks that some old name of a demon lies behind the word.

its form being doubtless influenced by the genuine Arabic زبر (Ahrens, *Christliches*, 29). Some have suggested that it is a corruption of זמרה<sup>1</sup> a Psalm or chant,<sup>2</sup> used, e.g., in Ps. lxxxj, 3; xcviij, 5, the ז and ב being to some extent interchangeable in Arabic. Fraenkel, *Freundwörter*, 248, however, thinks it more likely that it originated in a misunderstanding of זמרה, which occurs also in Syr. ܙܡܪܬܐ; ܙܡܪܬܐ and Eth. መዝሙር.<sup>3</sup> Barth, *Etymol. Stud.*, 26, suggested a connection between זמרה and زور,<sup>4</sup> but Schwally, *Idioticon*, 129, rightly rejects this solution.

When we remember the early use of زبر beside زبر and the fairly frequent use of زور in the early poetry in the general sense of a writing,<sup>5</sup> it seems simplest to think of some confusion made between derivatives from these roots and the זמרה or ܙܡܪܬܐ in use among Jews and Christians, so that even in pre-Islamic days زور came to be used by a popular derivation for the Psalter.<sup>6</sup>

زُجَاجَةٌ (*Zujāja*).

xxiv, 36.

A glass vessel.

There was some uncertainty as to the vowelling of the word, whether زُجَاجَةٌ or زَجَاجَةٌ. The philologists attempt to derive it from زَج though they do not suggest how it can be explained from this root.<sup>7</sup> Fraenkel, *Freunde*, 64, showed that it

<sup>1</sup> Hirschfeld, *Beiträge*, 61, supports a Jewish origin.

<sup>2</sup> See Horowitz, *JPN*, 206, 208.

<sup>3</sup> Cf. Fraenkel, in *Beitr. As.*, III, 74.

<sup>4</sup> Vide *Jura'ni-Qais* in Ahlwardt, *Disces*, 159, 160, an-Nasari in *Aghani*, xii, 18, and other passages in Horowitz, *KU*, 69 ff., Cheikho, *Naphtégo*, 184, and *Al-Mashriq*, xvi, 610.

<sup>5</sup> Cf. al-'Uqaili in *LA*, viii, 56, and the verses of the Jewish poet quoted by Hirschfeld. Margolionah, *ERS*, x, 541, supports the solution suggested above, and vide Vollers, *EDMG*, ii, 293. Torrey, *Foundation*, 34, takes it to be an example of the Judeo-Arabic dialect spoken by the Jews of Arabia.

<sup>6</sup> *LA*, iii, 112.

has no verbal root in Arabic, and suggested that it is the Aram. **ܐܢܬܪܗܐ**, Syr. **ܐܢܬܪܗܐ** meaning *glass* or *crystal*. The Syr. word is early and quite common, and it was probably when the Arabs came to use glass that they took over the word along with the article.

**زُخْرُفٌ** (*Zukhruf*).

vi, 112; x, 25; xvii, 95; xliii, 34.

Anything highly embellished.

As used in the Qur'ân it means ornamentation, though Ibn Sida says that its primitive meaning was *gold*, and then any gilded decoration, and then decoration in general. There appears to be no occurrence of the word earlier than the Qur'ân, though it may well have been an early word.

It seems to be a deformation from the Syr. **ܐܢܬܪܗܐ** = Aramaic **ܐܢܬܪܗܐ**,<sup>1</sup> meaning a bright scarlet colour much used for adornment. It is used for the scarlet curtains of the Tabernacle in Ex. xxvi, 1, and for the *χλαμύς κοκκίνη* of Matt. xxvii, 28. The interchange of **ذ** and **ن** is not a great difficulty, cf. Praetorius, *Beit. Ass.* i, 43, and Barth in *ZDMG*, xli, 634.

**زَرَائِي** (*Zarā'ī*).

lxxxviii, 16.

Rich carpets.

Plu. of **زَرْبِيَّةٌ** or **زَرْبِيَّةٌ**, occurring only in an early description of Paradise. The word occurs not infrequently in the early literature and the exegetes have a clear idea that it means fine wide carpets, but their explanations of the form are confused<sup>2</sup> (cf. Rāghib, *Mufradāt*, 211).

Fraenkel, *Fremdw.* 92, thought that it was from the Syr. **ܐܢܬܪܗܐ** to *check, stop*, though it is difficult to see how this can explain its meaning.

<sup>1</sup> Adhbi Sher, 77, would derive it from Pers. **زور** *ornamentation*, but there seems nothing in favour of this.

<sup>2</sup> The fact would seem to be that **زَرْبِيَّةٌ** is a later formation, and that the form that was borrowed was **زَرَائِي**, which as a matter of fact is the only form that occurs in the oldest texts.

He notes, however, that Geo. Hoffmann would derive it from the Pers. زیربا *under the foot*,<sup>1</sup> which looks more likely, and which Horowitz, *Paradies*, 15, thinks possible, though if it is Persian it would seem more likely that it is connected with some formation from Phlv. **𐭪𐭥𐭥𐭥** *zarrēn*, *golden* as in **𐭪𐭥𐭥𐭥 𐭪𐭥𐭥𐭥𐭥𐭥** *zarrēn-pēšūt* (West, *Glossary*, 148).<sup>2</sup> The most likely origin, however, is that suggested by Nöldeke, *Neue Beiträge*, 53, that it is from the Eth. **ሥርጌት** *corpet*. Nöldeke admits the possibility that the borrowing may have been the other way,<sup>3</sup> and one is inclined to derive both the Ar. and Eth. words from an Iranian source, but at present there is not sufficient evidence to decide what this source is.

### زَكَرِيَّا (Zakariyyā).

iii, 32, 33; vi, 85; xix, 1, 7; xxi, 89.

Zachariah.

Always as the father of John the Baptist,<sup>4</sup> though in iii, 32, he is the elder who reared Mary from childhood, an idea dependent of course on *Protangelion*, viii, 4.

There are variant spellings of the word, زكري and زكريا; زكرياء (Tab. on iii, 32), and the early authorities recognised the name as foreign, al-Jawāliqī, *Mu'arrab*, 77.<sup>5</sup> The probabilities seem to be that it came into Ar. from Syr. **ܙܟܪܝܐ**.<sup>6</sup> We find **ܙܟܪܝܐ** in Mandaeen,<sup>7</sup> but there seems reason to believe that this form, like Yahyā for Yoḥannā, has been influenced by Arabic (Brandt, *ERE*, viii, 380). The name apparently does not occur in the early literature,<sup>8</sup> though it must have been well known to Arabian Christians in pre-Islamic times.

<sup>1</sup> Vulliamy, *Lex*, II, 168, 169.

<sup>2</sup> Addai Sher, 77, also argues for a Persian origin, but he wants to derive it from زَرَّاب, meaning yellow water.

<sup>3</sup> So Fraenkel, *op. cit.*

<sup>4</sup> It is remotely possible that in the list of Prophets in vi, 85, it refers to someone else, but its close connection there with the name Yahyā would seem to indicate that the same Zachariah is meant as is mentioned in the other passages.

<sup>5</sup> So al-Khaṣṣī, 96.

<sup>6</sup> Rhodokanakis, *WZKM*, xvii, 285; Horowitz, *KU*, 113; Mingana, *Syriac Influence*, 82.

<sup>7</sup> As in the *Liber Adami* (ed. Norberg), and *Ginza* (tr. Lidzbarski), 51, 213, 219.

<sup>8</sup> Horowitz rightly rejects the examples collected by Cheikho, 232.



زَكِي (Zakī).

Of frequent occurrence in many forms.

To be pure.

The three forms which particularly concern us are زَكِي (cf. xxiv, 21), زَكِي (ii, 146; iv, 52; xci, 9), and تَزَكِي (xx, 78; lxxxvii, 14).

The primitive meaning of the Arabic زَكَا is to grow, to flourish, thrive, as is recognized by the Lexicons (cf. *LD*, xix, 77; and Rāghib, *Mufradāt*, 212).<sup>1</sup> This is the meaning we find in the earliest texts, e.g. *Hamāsa*, 722, 11; Labīd (ed. Chalidi), etc., and with this we must connect the أَزَكِي of ii, 232; xviii, 18, etc., as Nöldeke notes.<sup>2</sup> In this sense it is cognate with Akk. *zakū*, to be free, immune<sup>3</sup>; Aram. ܙܚܝܐ to be victorious, Syr. ܙܚܐ, etc.

In the sense of *clear, pure*, however, i.e. زَكِي, زَكِي, and تَزَكِي, it is obviously a borrowing from the older religions.<sup>4</sup> Heb. ܙܚܝܐ (like Phon. ܙܚܝܐ) is to be clean or pure in the moral sense, and its forms parallel all the uses in the Qur'ān. So the related Aram. ܙܚܝܐ, ܙܚܝܐ, and ܙܚܝܐ, Syr. ܙܚܐ, ܙܚܐ, and ܙܚܐ mean to be clean both in the physical and in the moral sense. The Arabic equivalent of these forms, of course, is ذَا to be bright, and so there can be little doubt

that زَكِي used in its technical religious sense was borrowed from an Aramaic form. It is, of course, difficult to decide whether the origin is Jewish or Christian. Nöldeke, *Neue Beiträge*, 25, n.; Schulthess, *ZA*, xxvi, 152; and Torrey, *Foundation*, 141, favour a Jewish origin, but Andrae, *Ursprung*, 200, points to the close parallels between Muhammad's use of the word and that which we find in contemporary

<sup>1</sup> And see Hurgonje, *Yezepreide Geschriften*, II, p. 11.

<sup>2</sup> *Neue Beiträge*, 25 n.

<sup>3</sup> Zimmer, *Akkad. Fremdw.*, 25.

<sup>4</sup> Grimme, *Mohammed*, 1892, p. 15, tried to prove that زَكِي for Muhammad meant "to pay legal alms" (Zakāt), but this is far fetched, as Hurgonje, *ERH*, xxx, 157 ff., pointed out. It is true, however, that in his later years Muhammad did associate justification before God with almsgiving (Bell, *Origins*, 80; see also Ahrens, *Christliches*, 21; Horowitz, *JPN*, 206 ff.).

Syriac literature,<sup>3</sup> so that there is ground for thinking that it came to him from Christian sources.

زَكَاةٌ (Zakât).

ii, 40, 77, 104, 172, 277; iv, 79, etc.

Legal Alms. Occurs only in Madinan passages.

Naturally the Muslim authorities explain this word from زَكَّى and tell us that an Alms is so called because it purifies the soul from meanness, or even because it purifies wealth itself (cf. Baiḥ. on ii, 40, etc.),<sup>4</sup> though some sought to derive it from the primitive meaning of to increase (see Râghib, *Mufradât*, 212, and the Lexicons).

Zakât, however, is another of the technical religious terms taken over from the older faiths. Fraenkel, *Voceb*, 33, suggested that it was from the Aram. זכות. The primary sense of זכות is *puritas, innocentia*, from which developed the secondary meaning of *meritum* as in the Targum on Ruth iv, 21, but it does not seem that זכותא, or its Syr. equivalent ܙܚܬܐ, ever meant alms, though this meaning could easily be derived from it. Fraenkel is inclined to believe that the Jews of Arabia had already given it this meaning before Islam—"sed fortasse Iudaei Arabici זכות sensu eleemosynarum adhibuerunt" (so Torrey, *Foundation*, 48, 141). Nöldeke, however (*Neue Beiträge*, 25), is inclined to believe that the specializing of the word for alms was due to Muhammad himself.<sup>5</sup>

زَنْجَبِيلٌ (Zanjabîl).

lxxvi, 17.

Ginger.

<sup>3</sup> Vide also Bell, *Origin*, 51. It is possible that the Phly. ܙܚܬܐ *zakis* of PPGI, 104, may be from the same origin. *Prakasp*, Glossary, p. 87.

<sup>4</sup> The origin of this idea, of course, is in the Qur'ân itself, cf. ix, 104.

<sup>5</sup> See also Bell, *Origin*, 80; Schultze, in ZÄ, xxvi, 150, 151; Ahrens, *Mohammed*, 180; Von Ermer, *Schreibzüge*, p. xi; Horowitz, JPN, 206. Wansinck, *Juden*, 114, says: "Men zal misschien vragen of tot de Mekkaansche instellingen niet de zakat behoort. En men zou zich voor deze meening op talrijke Mekkaansche openbaringen kunnen beroepen waar van zakât gesproken wordt. Men vergeet echter niet, dat het woord zakât زَكَاةٌ, het Joodsche זכות, verdienste beteekent. Deze naam is door de Arabische Joden of door Mohammed uitsluitend op het geven van almsen en daarna op de almsen zelf toegepast."

It occurs only in a passage descriptive of the delights of Paradise, where the exegetes differ as to whether Zanjābil is the name of the well from which the drink of the Redeemed comes, or means the spice by which the drink is flavoured (*vide* Tab., Zam., and Baiḍ. on the passage and *LA*, xiii, 332).

There was fairly general agreement among the early authorities that it was a Persian word. ath-Tha'libī, *Fiqh*, 318, and al-Jawālīqī, *Mu'arrab*, 78, give it in their lists of Persian loan-words, and their authority is accepted by as-Suyūṭī, *Itq*, 321; *Mutaw*, 47; and al-Khafājī, 99.

The Mod. Pers. word for ginger is *شنگیل* (Vullers, *Lex*, ii, 472; cf. also ii, 148) from Phlv. *singaβēr*,<sup>1</sup> which is the source of the Arm. *սնգակ*,<sup>2</sup> and the Syr. *ܣܢܓܝܠܐ*; Aram. *ܣܢܓܝܠܐ*.<sup>3</sup> The ultimate source seems to have been the Skt. *सृङ्गेर*,<sup>4</sup> Pali *siṅgiṇēra*, from which comes the Gk. *ζῖγγερος*.<sup>5</sup> There can be little doubt that the word passed into Arabic from Syr. and was thence borrowed back into Persian in Islamic times.<sup>6</sup> It occurs in the early poetry<sup>7</sup> and so was evidently an early borrowing.

## زَوْج (Zawj).

Occurs frequently in many forms, cf. ii, 33.

A pair, species, kind, sex, couple, companion, spouse.

It is a very early loan-word in Arabic from Gk. *ζεύγος* through

<sup>1</sup> So Vullers, *Lex*, ii, 148, and cf. *Palmer's Texts*, ed. James Asana, p. 31.

<sup>2</sup> Hübschmann, *Arm. Gramm.*, i, 238.

<sup>3</sup> From which was then derived the form *ܣܢܓܝܠܐ*, Levy, *Wörterbuch*, i, 346.

<sup>4</sup> Yule (*vide* Yule and Burnell, *Hobson Jobson*, ed. Cooke, 1903, p. 374) thought that the Skt. *सृङ्गेर* was a made-up word, and that as the home of the plant is in the Malabar district, we should look for the origin of the word in the Malayalam *ഇഞ്ചി* *iñchi*, meaning *root* (cf. Tamil *இஞ்சி* *iñci*; Sinhalese *ඉංජර* *iṅgara*), but there is the equal probability that these are all derived from the Skt. *सृङ्गेर* & Aor. See, however, Lanfer, *Sino-Franco*, 545, 583.

<sup>5</sup> This then became *ζῖγγερος* and through the Lat. *gingiber* became the Middle English *gingevir* and our *ginger*. From *ζῖγγερος* came the Syr. *ܣܢܓܝܠܐ* and other forms (*Lew, Aramäische Pflanzennamen*, p. 138).

<sup>6</sup> Fraenkel, *Vocab*, 11; Paritz, *Offensuray*, 213; Hurovitz, *Paradise*, 11; Addai Sher, 80.

<sup>7</sup> See Greyer, *Zwei Gedichte*, i, 57; ii, 63; Jacob, *Bekanntes*, 258.

the Aram. The verbal forms زَوَّجَ, etc., with this meaning are clearly denominative, the primitive root زَاج meaning "to sow discord between". In the Qur'ān we have many forms—زَوَّجَ to marry, to couple with, زَوْجٌ plu. ازواج a wife or husband (human); زَوْجٌ kind, species; زَوْجَان a pair; زَوْجٌ sex.

No Muslim authority, as Fraenkel notes (*Freunde*, 107), has any suspicion that the word is other than genuine Arabic, but no derivation of the word is possible from Semitic material, and there can be no reasonable doubt that its origin is to be found in ζεύγος.<sup>2</sup> ζεύγος is originally a yoke from ζεύγνυμι to join, fasten,<sup>3</sup> and then comes to mean a couple, so that κατὰ ζεύγος or κατὰ ζεύγη meant in pairs, and thus ζεύγος = conjugium was used for a married pair. From Greek it passed eastwards and in the Rabbinic writings we have זָוִי meaning both pair and wife,<sup>4</sup> and נָזַו pair, husband, companion, besides the denominative זָוַו to bind or pair, and זָוַו = ζεύγωσις, זָוַו = ζεύγος + δίσ. So Syr. ܠܝܫܐ is yoke, and the very common ܠܝܫܐ ܒܝܬ = yokefellow, commonly used for husband or wife, with verbal forms built therefrom. It was from this Syr. that we got the Eth. 𐩦𐩣𐩪 (Nöldeke, *Neue Beiträge*, 44) and the Arm. ցգրգ,<sup>5</sup> and it was probably from the same source that it passed into Arabic. One might expect that it would be an early borrowing, and as a matter of fact it occurs in the early poetry.<sup>6</sup>

زُور (Zūr).

xxii, 31; xxv, 5, 72; lviii, 2.

Falsehood.

It is linked with idolatry in xxii, 31, but in the other passages is quite colourless.

<sup>2</sup> Fraenkel, op. cit., 106; Vollers, *EDMG*, I, 622; li, 298; *PSs*, 1094.

<sup>3</sup> Cf. Lat. *insperare* and the Av. 𐬨𐬀𐬭𐬀𐬎𐬭𐬀 (Bartholomae, *AIW*, 1228; Reichelt, *Slavischarbuch*, 477).

<sup>4</sup> See Meinhof's *Yoma* (1913), p. 29; Krauss, *Griechische Lehnwörter*, II, 240-242.

<sup>5</sup> Hübnermann, *Arm. Gram.*, I, 302; *EDMG*, xlv, 235.

<sup>6</sup> Cf. *Antara*, xxi, 31, in Ahlwardt's *Dissus*, p. 48.

The usual theory of the philologists is that it is derived from زور though this is clearly a denominative, and that the authorities felt some difficulty with the word is clear from *LA*, v, 426.

Fraenkel, *Fremdw*, 273, suggested that it was from זר.<sup>1</sup> There is a Heb. word זר<sup>2</sup> *loathsome thing* from זר<sup>3</sup> *to be loathsome*, but it seems hardly possible to derive the Arabic from this. It would seem

rather to be of Iranian origin. Pers. زور is *lie, falsehood*, which Vullers, *Lex*, ii, 158, gives, it is true, as a loan-word from Arabic. He is certainly wrong, however, for not only does the word occur in Phlv. both simply as زور *sur*, a *lie, falsehood, fiction*,<sup>4</sup> and in compounds as زورگوس<sup>5</sup> *sur-gukās* = *false evidence, perjury*,<sup>6</sup> and in the Pahlavi *sur*, a *lie*,<sup>7</sup> but also in the O.Pers. of the Behistun inscription (where we read (iv, 63-4) *naiy dravjama āham, naiy zurašara āham*, "I was no liar, not was I an evil doer," and further (iv, 65) *naiy . . . zura akumaišam* "I did no wrong"),<sup>8</sup> and in the Av. زور<sup>9</sup> *zūrōsata*.<sup>10</sup> From Middle Persian the word was borrowed into Arm., where we find *զւր* *false, wrong*,<sup>11</sup> which enters into several compounds, e.g. *զրաբան* *calumniator*, *զրկանք* *injustice*, etc., so that it was probably directly from Middle Persian that it came into Arabic.

## زَيْت (Zait).

xxiv, 35, also زَيْتُون; vi, 99, 142; xvi, 11; xxiv, 35; lxxx, 29; xc, 1.

Olive oil. Olive tree.

<sup>1</sup> Vide also *Beit. As*, iii, 87, where he says: "Das Komische زور habe ich in dringendem Verdacht aus der Fremde entlehnt zu sein. Schon die verschiedenartigen Erklärungen der Araber sind auffallend."

<sup>2</sup> e.g. *Gesch. d. Persien*, iii, 29.

<sup>3</sup> e.g. *Arab. Vind.*, iv, 8; xiv, 5.

<sup>4</sup> Vide *Skizzen*, Glossary, p. 270; Salemann, *Monistische Studien*, i, 80.

<sup>5</sup> Spiegel in the Glossary to his *Altpersischen Keilschriften*, p. 245, translates *zura* by "Gewalt", but Hübnermann, *SDMG*, xvi, 389, rightly corrects him.

<sup>6</sup> Bartholomae, *AIF*, 1898; Horn, *Grandes*, 140, § 874.

<sup>7</sup> Hübnermann, *Arm. Gram.*, i, 151.

The word has no verbal root in Arabic, زَات *to give oil* being obviously denominative, as was clear even to the native Lexicographers (*LA*, ii, 340, etc.).

Guidi, *Della Sede*, 600, had noted the word as a foreign borrowing, and Fraenkel, *Fremdes*, 147, points out that the olive was not indigenous among the Arabs.<sup>1</sup> We may suspect that the word belongs to the old pre-Semitic stratum of the population of the Syrian area. In Heb. זית means both *olive tree* and *olive*,<sup>2</sup> but Lagarde, *Mittheilungen*, iii, 215, showed that primitively it meant *oil*. In Aram. we have ܙܝܬ and Syr. ܙܝܬ, which (along with the Heb.) Gesenius tried unsuccessfully to derive from ܙܝܬ *to be bright, fresh, luxuriant*. The word is also found in Coptic ܙܝܬ beside ܙܝܬ and ܙܝܬ, where it is clearly a loan-word, and in Phlv. ܙܝܬ<sup>3</sup> and Arm. ܙܝܬ *oil*, ܙܝܬܐ *olive tree*, which are usually taken as borrowings from Aram.,<sup>4</sup> but which the presence of the word in Ossetian ܙܝܬ, and Georgian ზეთ would at least suggest the possibility of being independent borrowings from the original population.<sup>5</sup>

The Arabic word may have come directly from this primitive source, but more likely it is from the Syr. ܙܝܬ, which also is the source of the Eth. ܙܝܬ (Nöldeke, *Neue Beiträge*, 42).<sup>6</sup> It was an early borrowing in any case, for it occurs in the old poetry, e.g. *Dīwan Ḥusayn*, lxxii, 6; *Aghānī*, viii, 49, etc.

## سَاعَة (Sā'a).

Of very frequent occurrence, cf. vi, 31; vii, 32; xii, 107, etc.  
Hour.

It is used in the Qur'ân both as an ordinary period of time—an hour (cf. xxx, 55; vii, 32; xvi, 63), but particularly of “the hour”,

<sup>1</sup> He quotes Strabo, xvi, 761, whose evidence is rather for S. Arabia. Bekri, *Ma'jem*, 423, however, says that the olive is found in Syria only, and we may note that in Sûra xxiii, 20, the tree on Mt. Sinal yields ܙܝܬ *not* زيت.

<sup>2</sup> So Phœn. ܙܝܬ (cf. Harris, *Glossary*, 99), and ܙܝܬ in the Ras Shamra texts.

<sup>3</sup> *PPOT*, 242.

<sup>4</sup> Hübischmann, *Arm. Gram.*, i, 309; *DDMG*, xvi, 243. Lagarde, *Mitth*, iii, 219, seemed to think that ܙܝܬ was the origin of the Semitic forms (but see his *Arm. Stud.*, No. 1347, and *Überwind*, 219, n.).

<sup>5</sup> Lanfer, *Sino-Iranica*, 411, however, still holds to a Semitic origin for all the forms.

<sup>6</sup> Eth. ܙܝܬ, however, is from Ar. ܙܝܬون, cf. Nöldeke, *op. cit.*

the great Day of Judgment (liv, 46; xlii, 17; vi, 31, etc.). It occurs most commonly in late Meccan passages.

It is difficult to derive the word from the Ar. **سَاع** "to let camels run freely in pasture", though it might conceivably be a development from a verbal meaning "to pass along", i.e. *to elapse*. The Lexicons, however (cf. *LA*, x, 33), seem to make no attempt to derive it from a verbal root.

The probabilities are that it is of Aram. origin. **שַׁחָא** occurs in *Bibl. Aram.*, and **שַׁחָא**, **שַׁחָא** and **שַׁחָא** are common in the Targums and Rabbinical writings for both *a short time*<sup>1</sup> and *an hour*, both of which meanings are also found for the commonly used Syr. **ܫܚܐ**. In Syr. **ܫܚܐ** is very frequently used in eschatological passages for "the hour", cf. Mark xiii, 32; Jno. v, 28, etc.; and Ephraem (ed. Lamy) iii, 583, precisely as in the Qur'anic eschatological passages. As the Eth. **ሰዐት** or **ሰዓት**, which is also used eschatologically, is a borrowing from the Syr. (Nöldeke, *Neues Beitr.*, 44), we are fairly sure, as we have already noted (*supra*, p. 40), that as an eschatological term the Arabic has come from Syr., and the same is probably true of the word in its ordinary usage. It occurs in the early poetry, and so would have been an early borrowing.

## السَّامِرِيُّ (*As-Sāmirī*).

xx, 87, 90, 96.

The Samaritan.

The Qur'ān gives this name to the man who made the golden calf for the Children of Israel.

Geiger 186<sup>2</sup> thought that the word was due to a misunderstanding of the word **מַכְאֵל**, the Angel of Death who, according to the story in *Pirke Rabbi Eliezer*, xlv,<sup>3</sup> was hidden within the calf and loved to deceive the Israelites. This, however, is rather remote, and there can be no doubt that the Muslim authorities are right in saying that it means "The Samaritan". The calf worship of the Samaritans may

<sup>1</sup> From the fact that the word can mean an extremely short period of time some have thought that its original meaning was "Augenblinck", "the blink of an eye", related to Akk. *ša'a*, Heb. **נִצָּץ** *to gaze*.

<sup>2</sup> Followed by Tisdall, *Sources*, 113; but see Heller in *SI*, sub voc.

<sup>3</sup> In Friedländer's translation (London, 1916), p. 356.



have had something to do with the Qur'ānic story.<sup>1</sup> But as Fraenkel, *ZDMG*, lvi, 73, suggests, it is probably due to some Jewish Midrash in which later enmity towards the Samaritans led pious Jews to find all their calamities and lapses of faith due to Samaritan influence.<sup>2</sup>

A comparison of the Syr. **ܦܫܡܪܢܐ** with Heb. **שְׁמֶרֶן** would suggest a Syr. origin for the Ar. **سَمَرِي**, but as Horovitz, *KU*, 115, notes, there is a late Jewish **שְׁמֶרֶן** or **שְׁמֶרֶן** which might quite well be the source of the Qur'ānic form.

**سَاهِرَة** (*Sāhira*).

lxxix, 14.

The passage is an early one referring to the Last Day—"Lo there will be but a single blast, and behold they are **بِالسَّاهِرَةِ**," where the Commentators are divided in opinion as to whether *Sāhira* is one of the names of Hell—**اسم جهنم**, or a place in Syria which is to be the seat of the Last Judgment, or means the surface of the earth—**وجه الارض**. See Tab., Baiḍ. and Bagh. on the verse.

Sprenger, *Leben*, ii, 514, notes that "aus dem Arabischen lässt es sich nicht erklären", and suggests that it is derived from the **בֵּית הַסֹּסֶר** which as used in Gen. xxxix and xl means *prison*. There seems, however, to be no evidence that this **סֹסֶר** was ever connected with the abode of the wicked, and Schulthess, *Umayya*, 118, commenting on the verse of *Umayya*—**عندنا صيد بحر وصيد ساهرة**—"we are permitted hunting on sea and on dry land," would explain it from the Aram. **ܫܫܪܬܐ** = Syr. **ܫܫܪܬܐ**<sup>3</sup> meaning *environs*. He points

<sup>1</sup> Cf. the **עַל שְׁמֶרֶן** of Hos. viii, 5, 6.

<sup>2</sup> A confirmation of this is found in the words of v. 97, giving the punishment of the *Sāmīrī*, where the "touch me not" doubtless refers to the ritual purifications of the Samaritans. Cf. Goldziher's article *Le Rêve Africain*, No. 288, *Alger*, 1908. Halévy, *Revue Sémitique*, xvi, 419 ff., refers it to the cry of the lepers, but Horovitz, *KU*, 115, rightly insists that this is not sufficient to explain the verse.

<sup>3</sup> On which see his *Homonymes Paradoxa*, 41 ff.

out that  $\text{ا} = \text{א}$  is not unknown in words that have come through Nabataean channels.<sup>1</sup>

It is not impossible, however, to take it as an ordinary Arabic word meaning *asale*.

سَبَا (Sabā').

xxvii, 22; xxxiv, 14.

Sabā'.

The name of a city in Yemen destroyed by a great inundation. We have fairly extensive evidence for the name of the city from non-Arabic sources. It is the  $\text{ḤΠἈ}$  of the S. Arabian inscriptions (*CIS*, ii, 375; Mordtmann, *Sab. Denkm.*, 18; Glaser, *Zwei Inschriften*, 68; Rossini, *Glossarium*, 192; Ryckmans, *Nouveaux papyrus*, i, 353), which occurs in the Cuneiform inscriptions as *Sab'a and Saba'*,<sup>2</sup> in Greek as *Σαβά*,<sup>3</sup> in Heb.  $\text{סַבְאָ}$ , from which are Syr.  $\text{ܣܒܐ}$ , Eth.  $\text{ሰበአ}$ .

As the Qur'ānic statements about Sabā' are connected with the Solomon legend, it is possible that like the name *Suleimān*, it came to him from Christian sources, though we cannot absolutely deny its derivation from Rabbinic material (Horowitz, *KU*, 115; *JPN*, 157), and indeed the name may have come directly from S. Arabia.

سَبْت (Sabt).

ii, 61; iv, 50, 153; vii, 163; xvi, 125.

Sabbath.

(Sprenger and others would add to this  $\text{سَبَات}$  *rest* in xxv, 49; lxxviii, 9.)<sup>4</sup>

We find  $\text{سَبْت}$  only in relatively late passages and always of the Jewish Sabbath. The Muslim authorities treat it as genuine Arabic from  $\text{سَبْت}$  to cut, and explain it as so called because God cut off

<sup>1</sup> His examples are  $\text{سَبَا} = \text{سَبَا}$ ;  $\text{سَبَا} = \text{سَبَا}$ ; and  $\text{سَبَا} = \text{سَبَا}$ .

<sup>2</sup> Delitzsch, *Paradies*, 303.

<sup>3</sup> *Suppl.* in *LXX*, but *Ed. Paris* in *Strabo*.

<sup>4</sup> *Leben*, ii, 439; Grünbaum, *ZDMG*, xxxix, 584, but see Horowitz, *KU*, 96.

His work on the seventh day<sup>1</sup> (cf. Baid. on ii, 61; and Mas'ûdî, *Murâdj*, iii, 423).

There can be no doubt that the word came into Arabic from Aram.<sup>2</sup> and probably from the Jewish שבת rather than from the Syr.

صَبَّ. The verb سَبَّ of vii, 163, is then denominative, as Fraenkel, *Vocab*, 21, has noted. It is doubtful if the word occurs in this meaning earlier than the Qur'ân.

سَبَّحَ (*Sabbaha*).

Of very frequent occurrence, cf. ii, 28, etc.

To praise.

Besides the verb we have سَبَّحَ praise<sup>3</sup>; تَسْبِيح act of praise;

مُسَبِّح one who celebrates praise, all obviously later formations from

سَبَّحَ.

The primitive sense of the root is to glide, and in this sense we find

سَبَّحَ, سَبَّحَ, and سَابَح in the Qur'ân, so that some of the philologists

endeavoured to derive سَبَّحَ from this (cf. Baid. on ii, 28). It has been pointed out frequently, however, that the sense of praise is an Aram. development of the root. It occurs in Hebrew in this sense only as a late Aramaism (*BDB*, 986), and in S. Semitic only after contact with Aramaic speaking peoples.

שָׁבַח is found even in O. Aram.,<sup>4</sup> meaning to laud, praise, and has a wide use in Syriac. Fraenkel, *Vocab*, 20, and Hirschfeld, *Beiträge*, 45, are inclined to think that we must look for a Jewish source, but there is even more likelihood of its being Syr., for not only is سَبَّح widely used in the classical language, but we find سَبَّحَان = سَبَّحَان, and in

<sup>1</sup> It is curious that the Muslims object to deriving it from the sense of to rest (שָׁבַת) on the ground of *Sûra* I, 37. See Grünbaum, *EDMG*, xxxix, 323.

<sup>2</sup> Geiger, 54; von Kremer, *Ideen*, 328 n.; Hirschfeld, *New Researches*, 104; Horowitz, *KU*, 96; *JPN*, 136; Flacher, *Glossar*, 52.

<sup>3</sup> Sprenger, *Leben*, i, 107 E.

<sup>4</sup> Lidzbarski, *Handbuch*, 372; Cook, *Glossary*, 111.

the Christian Palestinian dialect **ܠܡܨܝܢ** = **ܬܨܝܢ**.<sup>1</sup> It is clear that the word was known among the Arabs in pre-Islamic times, for we find **𐤓𐤍𐤇** as a proper name in Sabaeen (cf. Ryckmans, *Noms propres*, i, 146), so Horowitz, *JPN*, 186, lists it as one of those words which, while obviously a borrowing from the older religions, cannot be definitely assigned to a particular Jewish or Christian source.

**سَبِيل** (*Sabīl*).

Occurs frequently, cf. ii, 102.

A way, road—then metaphorically, a cause, or reason.

In the Qur'ân it is used both of a road, and in the technical religious sense of *The Way* (cf. Acts ix, 2), i.e. **سَبِيلُ اللَّهِ**. The Muslim authorities take it as genuine Arabic, and Sprenger, *Leben*, ii, 66, agrees with them. It is somewhat difficult, however, to derive it from **سَبِل**, as even Rāghib, *Mufradāt*, 221, seems to feel, and the word is clearly a borrowing from the Syr. **ܡܨܝܠ**.<sup>2</sup> As a matter of fact Heb. **שְׁבִיל** and Aram. **ܫܒܝܠܐ** mean both *road* or *way of life*, precisely as the Syr. **ܡܨܝܠ**, but it is the Syriac word which had the widest use and was borrowed into Arm. as **շաւիլ**,<sup>3</sup> and so is the more likely origin. It occurs in the old poetry, e.g. in *Nābigha* v, 18 (Ahlwardt, *Dictons*, p. 6), and thus must have been an early borrowing.

**سَجَدَ** (*Sajada*).

Of very frequent occurrence. Cf. ii, 32.

To worship.

With the verbal forms must be taken **سَجُودٌ**, e.g., ii, 119; xxii, 27, etc.

<sup>1</sup> Schwally, *Idioticon*, 91. See also Mingana, *Syriac Influence*, 86; Bell, *Origins*, 51, and Nöldeke, *Neue Beiträge*, 36, who shows that the Eth. **ሰበሐ** is of the same origin.

<sup>2</sup> Schwally in *ZDMG*, lli, 197, says: "Bei der Annahme, dass **سَبِيل** 'Weg' echt arabisch ist, scheint es mir auffallend zu sein, dass unter den verschiedenen Synonymen gerade dieses dem Aramäischen und Hebräischen gleiche Wort für den religiösen Sprachgebrauch ausgeucht ist. Ich kann mir diese Erscheinung nur aus Entlehnung erklären."

<sup>3</sup> Hübnermann, *Arm. Gram.*, i, 313; *ZDMG*, xlv, 246.

This root **גנ** is an Aram. formation. Even in O. Aram. it meant "prostration of reverence", as is evident from the **גנ** of Sachau's Edessa inscription No. 3 (*ZDMG*, xxxvi, 158; cf. Dan. iii, 6). In later Aram. **גנ** is to bow down, **גנ** is worship, adoration, and **גנ** בית an idol temple. Similarly Syr. **ܓܢ**, from a primitive meaning of "to salute reverentially" (cf. 2 Sam. ix, 6), comes to mean to adore, translating both *σέβω* and *προσκυνέω*, and giving **ܓܢܐ** and **ܓܢܐܐ** adoration, and **ܓܢܐܐܐ** a worshipper, etc.

It is from the Aram. that we get the Heb. **גנ** (Nöldeke, *ZDMG*, xli, 719) and the Eth **ḡḡ** (Nöldeke, *Neue Beiträge*, 36), and it was from Aram. that the word passed into Arabic,<sup>1</sup> probably at an early period, as we see from the *Mu'allaga* of 'Amr b. Kulthūm, l. 112.

**سجّل** (*Sijill*).

xxi, 104.

The meaning of *Sijill* in this eschatological passage was unknown to the early interpreters of the Qur'ān. Some took it to be the name of an Angel, or of the Prophet's amanuensis, but the majority are in favour of its meaning some kind of writing or writing material. (Tab. and Bagh. on the passage, and Raghīb, *Mufraddāt*, 223.)

There was also some difference of opinion as to its origin, some like Bagh. taking it as an Arabic word derived from *مساجلة*, and others admitting that it was a foreign word, of Abyssinian or Persian origin.<sup>2</sup> It is, however, neither Persian<sup>3</sup> nor Abyssinian, but the Gk. *στυλλόν* = Lat. *sigillum*, used in Byzantine Greek for an Imperial edict.<sup>4</sup> The word came into very general use in the eastern part of the Empire, so that we find Syr. **ܣܝܠܠܐ** (*Psm*, 2607)<sup>5</sup> meaning

<sup>1</sup> Nöldeke, *op. cit.*; Hirschfeld, *Beiträge*, 41; Schwally, *ZDMG*, lii, 134; Von Kremer, *Streifzüge*, p. ix, n.

<sup>2</sup> al-Jawāhidī, *Mu'arrab*, 87; al-Khafājī, 104; al-Suyūṭī, *Itq*, 321; *Mutaw*, 41. W. Y. Bell in his translation of the *Mutaw* is quite wrong in taking the word **سجل** to mean part, portion, blank paper. It means *was* as is clear from *LA*, xiii, 347.

<sup>3</sup> Pers. **سجل**, meaning *synographa iudicialis*, is a borrowing from the Arabic, Vullers, *Lex*, ii, 231.

<sup>4</sup> Vullers, *ZDMG*, l, 811; li, 814; Bell, *Origin*, 74; *Voss*, *ET*, sub voc.; Frenkel, *Vocab*, 17; *Frenkel*, 261.

<sup>5</sup> Nöldeke, *Neue Beiträge*, 25.

*diploma*, and Arm. *apqabł* meaning *seal*.<sup>1</sup> It may have come through Syriac to Arabic as Mingana, *Syriac Influence*, 90, claims, but the word appears not to occur in Arabic earlier than the Qur'ān, and may be one of the words picked up by Muhammad himself as used among the people of N. Arabia in its Greek form. In any case, as Nöldeke insists,<sup>2</sup> it is clear that he quite misunderstood its real meaning.

سَجِيلٌ (*Sijīl*).

xi, 84; xv, 74; cv, 4.

Lumps of baked clay.

The last of these passages refers to the destruction of the army of the Elephant, and the others to the destruction of Sodom and Gomorrah. In both cases the سَجِيل is something rained down from heaven, and as the latter event is referred to in Sūra li, 33, we get the equivalence of سَجِيل = طِين, which gives the Commentators their cue for its interpretation.<sup>3</sup>

It was early recognized as a foreign word, and generally taken as of Persian origin,<sup>4</sup> Tab. going so far as to tell us وهو بالفارسية سنگ

وكل, which is a very fair representation of سنگ and كَل (Fraenkel,

*Vocab.*, 25; Siddiqi, *Studies*, 73). سنگ meaning *stone* is the Phlv.

سَاز song from Av. 𐬰𐬀𐬭𐬀𐬰𐬀𐬰𐬀 *asah*,<sup>5</sup> and كَل meaning *clay* the Phlv.

كَل 𐬕𐬀𐬭𐬀, related to Arm. 𐬕𐬀𐬭𐬀 (Horn, *Grundriss*, 207).<sup>6</sup> From Middle

<sup>1</sup> Hübschmann, *Arm. Gram.*, i, 278.

<sup>2</sup> *Neue Beiträge*, 27.

<sup>3</sup> Others, however, would not admit this identification, and we learn from Tab. that some took it to mean the lowest heaven, others connected it with كتاب, and others made it a form نيل from نيل meaning 𐬀𐬭𐬀𐬀. Finally, Balḍ. tells us that some thought it a variant of سَجِين meaning *hell*.

<sup>4</sup> al-Jawāhidī, *Ma'arrab*, 81; Ibn Qutayba, *Adab al-Karīb*, 527; al-Khaṭīb, 103; Rāghib, *Mafrūdāt*, 223; *Diwān* on xi, 84; as-Suyūṭī, *Ṭig.*, 321; Mas'ūdī, 33, and see Horowitz, *KU*, 11; Siddiqi, 8, n., 2.

<sup>5</sup> Bartholomae, *AIW*, 207.

<sup>6</sup> *PPGL*, 120.

<sup>7</sup> But see Hübschmann, *Arm. Gram.*, i, 172.

Persian it passed directly into Arabic. Grimme, *ZA*, xxvi, 164, 165, suggests S. Arabian influence, but there seems nothing to support this.

سِجِّين (Sijjīn).

lxxxiii, 7, 8.

The early authorities differed widely as to what the *Sijjīn* of this eschatological passage might be. It was generally agreed that it was a place, but some said it meant the lowest earth—الارض السابعة, or a name for hell, or a rock under which the records of men's deeds are kept, or a prison.<sup>1</sup> The Qur'ān itself seems to indicate that it means a document *كتاب مرقوم*, so as-Suyūfī, *Mutane*, 46,<sup>2</sup> tells us that some thought it was a Persian word meaning *clay* (tablet). Grimme, *ZA*, xxvi, 163, thinks that it refers to the material on which the records are written, and compares with the Eth. ጽፓፓፓ or ጽፓፓፓ meaning clay writing tablets. It is very probable, however, as Nöldeke, *Sketches*, 38, suggested long ago, that the word is simply an invention of Muḥammad himself. If this is so, then *كتاب مرقوم* is probably an explanatory gloss that has crept into the text.

سُخْت (Suḥt).

v, 46, 67, 68.

Unlawful.

The reference is to usury and to forbidden foods. It is clearly a technical term, and the passages, it will be noted, are of the latest Madinan group.

Sprenger, *Leben*, iii, 40, n., suggested that it was a technical term borrowed from the Jews, and there certainly is an interesting parallel from the Talmud, *Shabb*, 140b, where סחט is used in this technical sense. It is, however, the Syr. ܣܚܬ *depravity, corruption, etc.*,

<sup>1</sup> See Vacca, *Et*, sub voc., who suggests that it was this idea that the word was connected with سجن that gave rise to the theory that it was a place in the nethermost earth where the books were kept, rather than the books themselves.

<sup>2</sup> See also *Iq*, 331.



which gives us a nominal form from which *سحت* may have been derived.

*سَحَرَ* (*Saḥara*).

vii, 113, 129; xxiii, 91.

To enchant, bewitch, use sorcery.

Besides the verb there are used in the Qur'ân the nouns *ساحر*, plu. *سَحَرَة* and *ساحرون*, vii, 109, 110, etc., *sorcerer*; *سَحَّار* a *great magician*, xvi, 36; *سِحْر* *enchantment, sorcery*, v, 110; vi, 7, etc.; *مسحور* *bewitched*, xvii, 50, 103, etc.; *مُسْحَر* *bewitched*, xxvi, 153, 165.

The verb is denominative, formed either from the noun *ساحر* or *سحر*, which was the borrowed term.

It would seem that the word came to the Arabs from Mesopotamia, which was ever to them the home of sorcery and magic (see the Lexicons under *بَابِل*). Zimmern, therefore,<sup>1</sup> would derive it from the Akk. *sāḫiru*, *sorcerer, magician*. If this is so it may have been a very early borrowing direct from Mesopotamia, though a borrowing through the Aramaic is more probable.<sup>2</sup>

*سِرَاجٌ* (*Sirāj*).

xxv, 62; xxxiii, 45; lxxi, 15; lxxviii, 13.

A lamp or torch.

The Muslim authorities take it as pure Arabic, not realizing that the verb from which they derive it is denominative.

Fraenkel, *Vocab*, 7, pointed out that it was from Aram. *ܣܪܝܗ* = Syr. *ܣܪܝܗ*. These forms are, however, borrowed from the Pers.

*چراغ* and in *Fremdw*, 95, he suggests that it probably came directly

<sup>1</sup> *Altödische Fremdwörter*, 87.

<sup>2</sup> *ܣܪܝܗ* as used on the incantation bowls is significant; cf. Montgomery, *Aramaic Incantation Texts*, Glossary, 297.

into Arabic from an Iranian source, a theory also put forward by Sachau in his notes to the *Mu'arrab*, p. 21. This is of course possible, since the Arm. հրաք is from the Iranian, as also the Ossetian *ciray*,<sup>1</sup> but Syr. ܚܝܬ was a very commonly used word with many derivatives (*PSm*, 4325), and Vollers, *ZDMG*, I, 613, is doubtless right in deriving the Arabic word from the Syriac.

### سَرَادِق (Surādīq).

xviii, 28.

An awning, tent cover.

The passage is eschatological, descriptive of the torments of the wicked, for whom is prepared a fire "whose awning shall enwrap them". The exegetes got the general sense of the word from the passage, but were not very sure of its exact meaning as we see from Baid's comment on the verse.

It was very generally recognized as a foreign word. Rāghib, *Mufradāt*, 229, notes that the form of the word is not Arabic, and al-Jawālīqī, *Mu'arrab*, 90, classes it as a Persian word,<sup>2</sup> though he is not very certain as to what was the original form. Some derived it from

سرادر, meaning an antechamber, others from سرپردہ curtains, others from سرطاق<sup>3</sup> and yet others from سرآچه.<sup>4</sup>

Pers. سرپردہ is the form from which we must work. It is defined by Vollers as "velum magnum s. auleum, quod parietis loco circum tentorium expandunt",<sup>5</sup> and is formed from پردہ a veil or curtain (Vollers, i, 340), and an O.Pers.  $\sqrt{sr}d\dot{s}a$ ,<sup>6</sup> from which came the

<sup>1</sup> Hübnermann, *Arm. Gramm.*, i, 190. Addai Sher, 89, wants to derive the Pers. سرآچه from the Syr., but this is putting things back to front. For the Pahlavi form see Sahemann, *Manichaean Studien*, i, 121; Tleogdi, in *JA*, cxxxvi (1936), p. 255.

<sup>2</sup> So al-Suyūṭī, *Itq*, 321, and Sīdīqī, *Studien*, 64.

<sup>3</sup> al-Khafāṭī, 105. On the form سرپردہ see Nöldeke, *Mesod. Gramm.*, xxxi, n. 3.

<sup>4</sup> Lagarde, *Überblick*, 178 n.

<sup>5</sup> *Lar*, II, 257.

<sup>6</sup> Hübnermann, *Perische Studien*, 199. Cf. the Phlv. 𐭪𐭫𐭮𐭫𐭮𐭫𐭮 written and Pers. سرای, Horn, *Grundriß*, 151.

Arm. *սրահ*<sup>1</sup> and the Judeo-Persian *סרהר*,<sup>2</sup> both meaning *forecourt* (*αὐλή* or *στοά*). From some Middle Persian formation from this *√ardā* with the suffix *h* was borrowed the Arm. *սրահակ* meaning *curtain*,<sup>3</sup> and the Mandæan *סרהר קא* *roof of tent or awning*.<sup>4</sup> The word occurs in the old poetry, e.g. in Labid (ed. Chahidi, p. 27), and was thus an early borrowing, but whether directly from Iranian or through Aram. it is impossible now to say.

*سِرْبَال* (*Sirbāl*).

xiv, 51; xvi, 83.

Garment.

From the use of the word in the old poetry, e.g. Imru'ul-Qais, lii, 14; 'Antara, xx, 18; *Hamāsa*, p. 349, it is clear that the word means a *shirt* and in particular a shirt of mail, and Rāghib, *Mufradāt*, 228, gives the Qur'ānic meaning as *قيص من اى جنس*.

Freytag, *Lex*, ii, 305, suggested that it was the Pers. *شلوار* which is taken to be the origin of *سرواله* and then of *سربال*. Many authorities have favoured this view, but as Dozy, *Vêtements*, 202, points out, *شلوار* means *breeches* not *shirt* or *mantle*, and is formed from *شمل* *femur* + *وار* (Vollert, *ZDMG*, i, 324). In Aram., however, we find *סרבלא*, which in the Rabbinic writings means *mantle*,<sup>5</sup> and gave rise to the verbal forms *סרביל* and *סרביל* "to envelop in a mantle". This verbal form occurs in the old Arabic poetry, e.g. *حتى تسربل بالدم* in the *Mu'allaqat* of 'Antara, l. 73, and *سربال* may have been formed from this verbal

<sup>1</sup> Höllebsmann, *Arm. Gram.*, i, 241, and see Lagarde, *Arm. Stud.*, § 2071.

<sup>2</sup> Lagarde, *Persische Studien*, 72.

<sup>3</sup> Höllebsmann, *Arm. Gram.*, i, 241.

<sup>4</sup> Nöldeke, *Mand. Gram.*, xxxi; Lagarde, *Übersicht*, 176 n.; Fraenkel, *Fremdw.*, 29. It may be argued, however, that the Mand. form is from Arabic.

<sup>5</sup> So *סרביל* in Dan. iii, 21, 27. Vide Andreas in the Glossary to Marti's *Grammatik d. bibl. aram. Sprache*, 1898, and the other suggestions discussed by S. A. Cook in the *Journal of Philology*, xxvi, 306 ff., in an article "The Articles of Dress in Dan. iii, 21".

form. Syr. ܣܪܕܐ, however, like Gk. *σαρὰβαλλα*, seems to have been used particularly for breeches.<sup>1</sup> All these, of course, are borrowings from Iranian, but the probabilities seem to be that the word was an early loan-word in Arabic from Aramaic.

سَرَدَ (Sard).

xxxiv, 10.

Chain armour, i.e. work of rings woven together.

It occurs only in a passage relating to David's skill as an armourer.

The Muslim authorities derive it from سَرَدَ to *stitch* or *sew* (cf. Rāghib, *Mufradāt*, 229), though it is curious that they know that *armourer* ought to be *Zarrād* rather than *Sarrād* (as-Sijistānī, 177).

As a matter of fact سَرَدَ seems to be but a form of زَرَدَ, which, like

مَزَرَدَ, was commonly used among the Arabs.<sup>2</sup> This زَرَدَ is a borrowing

from Iranian sources as Fraenkel, *Vocab*, 13, noted.<sup>3</sup> Av. 𐬰𐬀𐬭𐬀𐬎𐬭𐬀 *zrāda* (*AIW*, 1708) means a coat of mail, and becomes in Phlv. both

𐬰𐬀𐬭𐬀𐬎𐬭𐬀 *zriā*, whence Mod. Pers. زره and Arm. զրահ,<sup>4</sup> and also was borrowed into Syr. as ܙܪܐ.<sup>5</sup> The word was a pre-Islamic borrowing, possibly direct from Persia, or maybe through Syriac.

سَطَرَ (Safara).

مَسَطَرُون, lxviii, 1; مَسَطُور, xvii, 80; xxxiii, 6; lii, 2; مَسَطَر,

liv, 53 [also the forms مَصِيطَر, lxxxviii, 22; and مَصِيطَرُون, lii, 37].

To write, to inscribe.

They are all early passages save xxxiii, 6, and possibly all refer to the same thing, the writing in the Heavenly Scrolls.

<sup>1</sup> Cf. Horn, *Grundriß*, § 789.

<sup>2</sup> Ibn Duraid, 174.

<sup>3</sup> See also his *Fremde*, 241 ff.; and Toledti in *J.A.*, cxxvi (1935), p. 243.

<sup>4</sup> Hübschmann, *Arm. Gramm.*, I, 162; Jackson, *Reserches in Manichaeism*, 1922, p. 66; Salmann, *Manichaeische Studien*, I, 80.

<sup>5</sup> Nyberg, *Glossar*, 257; Horn, *Grundriß*, 146.

Nöldeke as early as 1860<sup>1</sup> drew attention to the fact that the noun *سطر* seemed to be a borrowing from *ܣܬܪ* = *ܣܬܪܐ*,<sup>2</sup> so that the verb, as Fraenkel, *Fremdw.*, 250, notes, would be denominative. The Aram. *ܣܬܪܐ* = *ܣܬܪܐ* means a *document*, and is from a root connected with Akl. *šāṭru*, to write. It occurs as *ܣܬܪܐ* in Nabataean and Palmyrene inscriptions,<sup>3</sup> and in the S. Arabian inscriptions we have *ܣܬܪܐ* to write, and *ܣܬܪܐ* inscriptions.<sup>4</sup> D. H. Müller, *WZKM.*, i, 29, thinks that the Arabic may have been influenced both by the Aramaeans of the north, and the Sabaeans of the south, and as a matter of fact as-Suyūṭī, *Itq.*, 311, tells us that Juwaibir in his comment on xvii, 80, quoted a tradition from Ibn 'Abbās to the effect that

*مكتوب* was the word used in the Himyaritic dialect for *مكتوب*.<sup>5</sup>

The presence of the Phlv. *ܣܬܪܐ* *stūrē*, as, e.g., in the phrase *ܣܬܪܐ ܕܡܪܝܢܐ* = in lines (*PPGII*, 205), makes us think, however, that it may have been Aramaic influence which brought the word to S. Arabia.<sup>6</sup> In any case the occurrence of the word in the early poetry shows that it was an early borrowing.

*سِفْر* (*Sifr*).

lxii, 5.

A large book.

It occurs only in the plu. *أسفار* in the proverb "like an ass beneath a load of books".

This sense of *أسفار* is quite unnatural in Arabic, and some of the early authorities quoted in as-Suyūṭī, *Itq.*, 313,<sup>7</sup> noted that it was a borrowing from Nabataean or Syriac. It was apparently a word used among the Arabs for the Scriptures of Jews and Christians, for in

<sup>1</sup> *Geschichte des Qurans*, p. 13.

<sup>2</sup> Cf. Horowitz, *KU*, 70.

<sup>3</sup> Lidbarski, *Hebrew*, 374.

<sup>4</sup> Lidbarski, *Epigraphica*, ii, 381; Hommel, *Christ.*, 124; Müller, *Epigr. Denkm. aus Arabien*, ii, 2; liv, 2; Glaeser, *Abjesseniische Nachrichten*, 67 ff.; Rosdoli, *Glossarium*, 194.

<sup>5</sup> Fida Sprenger, *Leben*, ii, 365.

<sup>6</sup> Zimmermann, *Altkad. Fremdw.*, 29, takes the Arabic form as derived from Aramaic.

<sup>7</sup> *Natow*, 54, 59.



The reference in xviii is to the boat used by Moses and al-Khidr, and in xxix to Noah's ark.

The lexicographers fancifully derive it from *سَقَنَ* to peel or pare (cf. *LA*, xvii, 72). This, however, is denominative from *مَقَنَ* an adse, which itself is not an Arabic word but the Pers. *اِبسان* which passed into Arabic through *ibsan*.<sup>1</sup> Guidi, *Della Sede*, 801, called attention to the fact that *سفينة* is a loan-word in Arabic, and the Semitic root is doubtless *ספן* to cover in, which we find in Akk. *sapanru* = concealment, Phon. *ספן* a roof,<sup>2</sup> and Aram. *ספן*; Heb. *ספן* to cover.

The form *ספן* occurs in Heb. in the story of Jonah (Jonah i, 5),<sup>3</sup> and in the Talmud and Targums *ספן* and *ספן* are commonly used. Even more commonly used are the Syr. *ܣܦܢܐ*, and as both the al-Khidr and Nûh stories of the Qur'ân seem to have developed under Christian influence we might suspect the word there to be a borrowing from Syriac. It occurs, however, in the old poetry, e.g. Imru'ul Qais xx, 4 (Ahlwardt, *Divans*, 128); *Dir. Hudâ*, xviii, 3, etc., so one cannot venture to say more than that it came from some Aram. source, as an early borrowing into Arabic.

*سكر* (*Sakar*).

xvi, 69.

Intoxicating drink.

With this should be associated all the other forms derived therefrom and connected with drunkenness, e.g. iv, 46; xv, 15, 72; xxii, 2. as-Suyûtî, *Itq*, 321 (*Mutaw*, 40), tells us that some early authorities considered it an Ethiopic word. It is possible that the Eth. *ሐረ* is the origin of the Arabic word, but the word is widely used in the Semitic languages, e.g. Akk. *sikaru* (cf. *שכר*; *سکر*), beer<sup>4</sup>; and Heb. *שכר*; Aram. *ܣܟܪܐ*; Syr. *ܣܟܪܐ* date wine, and was borrowed into Egyptian,

<sup>1</sup> Vulliamy, *Laz*, i, 68; Fraenkel, *Fremde*, 216, 217.

<sup>2</sup> Lidzbarski, *Handbuch*, 330; Harris, *Glossary*, 127.

<sup>3</sup> Cf. the *ספן* and *ספן* of the Elephantine papyri (Cowley, *Aramaic Papyri*, No. 26).

<sup>4</sup> Zimmern, *Akkad. Fremde*, 36.



e.g. *kr.*<sup>1</sup> and Greek, e.g. *σίκηρα*.<sup>2</sup> Thus while it may have come into Arabic from Syriac as most other wine terms did, on the other hand it may be a common derivation from early Semitic (Guidi, *Della Sede*, 603).

سَكَنَ (*Sakana*).

Of frequent occurrence.

To dwell.

Besides the simple verb we find اسكن, the participles ساكن and مكون, and the nominal forms مَكْن and مَكْن.

Zammern, *Akkad. Fremdw.* 30, thinks that the origin was Mesopotamian. The Akk. *sakānu* meant to settle in a place (*niederlegen, niedersetzen*), and was particularly used of dwelling somewhere. This, he thinks, was the origin on the one hand of the other Semitic forms,

e.g. Heb. שָׁכַן; Phon. שָׁכַן; Syr. سَكَن; and Ar. سَكَن, and, perhaps on the other hand, of the Gk. σκηνή tent (though in view of the evidence in Boissacq, 875, this is doubtful).

سِكِّينَ (*Sikkīn*).

xii, 31.

A knife.

Noideke, *Mand. Gramm.* 125 n., had noted that it was a borrowed word, comparing it with Heb. שָׁכַן; Syr. سَكَن, and Mand. ܣܝܟܝܢ and ܣܝܟܝܢ.<sup>3</sup> The Heb. שָׁכַן is a loan-word from Aram. and the Aram. word is also the source of the Gk. σικίνη<sup>4</sup> and the Phlv. ideogram ܣܝܟܝܢ *sakina*,<sup>5</sup> so that an Aram. origin of the Arabic word is fairly certain, though whether from Syr. or O.Aram. it is difficult to decide (cf. Guidi, *Della Sede*, 551).

<sup>1</sup> M. Noller, *Asien und Europa*, 1893, p. 102. Cf. Erman-Gespow, v, 410.

<sup>2</sup> Levy, *Fremdw.* 81, and Lagarde, *Mémoires*, II, 357.

<sup>3</sup> Franckel, *Fremdw.* 84, says: "سَكَن ist seiner ganzen Bildung nach als Lehnwort deutlich, es hat ferner im Arabischen keine Ableitung und ausserdem ist die Lautverschiebungsregel darin gegenüber שָׁכַן deutlich verletzt."

<sup>4</sup> Levy, *Fremdw.* 178.

<sup>5</sup> PPG, 201.

سَكِينَة (*Sakīna*).

ii, 249; ix, 26, 40; xlviii, 4, 18, 26.

The Shekinah.

The question of the Shekinah in the Qur'ân has been discussed at length by de Sacy<sup>1</sup> and by Goldziher,<sup>2</sup> and we need do no more here than briefly summarize the results.

The word occurs only in late Madinan passages and appears to have been a technical term learned by Muhammad at a relatively late period. In ii, 249, it refers to the sign whereby the Israelites were to recognize Saul as their king, but in all the other passages it is some kind of assistance sent down to believers from Heaven.

Now there is a genuine Arabic word سَكِينَة meaning *tranquillity*, from سَكَن to *rest*, be quiet, and the common theory of the exegetes is that this is the word used here. This, however, will hardly fit ii, 249,<sup>3</sup> and even in the other passages it is obvious that something more than merely tranquillity was meant, so that many thought it had the special meaning of نَصْر.<sup>4</sup> There was some doubt as to the vowelling of the word, for we find سَكِينَة, سَكِينَة, and سَكِينَة beside the usual سَكِينَة (*T.A.* ix, 238; *L.A.* xvii, 76). There can be little doubt, however, that we have here the Heb. שְׁכִינָה,<sup>5</sup> though possibly through the Syr. ܫܚܝܢܐ.<sup>6</sup> Muhammad would have learned the word from the People of the Book, and not quite understanding its significance, have associated it with the genuine Arabic word meaning *tranquillity*, and this gives us the curiously mixed sense of the word in the Qur'ân.

## سَلَام (Salām).

Of very frequent occurrence, cf. iv, 96; v, 18; vi, 54, etc.

<sup>1</sup> *J.A.* 1829, p. 177 ff.

<sup>2</sup> *Abhandlungen*, i, 177-204, and *RHR*, xxviii, 1-12.

<sup>3</sup> So the Commentators admit that it means *tranquillity* in all passages save ii, 249.

<sup>4</sup> Cf. *L.A.* xvii, 76.

<sup>5</sup> Geiger, 54; Weil, *Mohammed*, 181; Pautz, *Offenbarung*, 351; Horowitz, *JPN*, 206; von Kremer, *Jdeen*, 226, n.; Frankel, *Vocab*, 23; Joel, *EL*, sub voc.; Grünbaum, *ZDMG*, xxxix, 581, 582.

<sup>6</sup> Nöldeke, *Neue Beiträge*, 24. It was doubtless through the Syr. that we get the Mand. ܫܚܝܢܐ. See Lidzbarski, *Mand. Liturgien* (1920), Register, s.v.; Montgomery, *Aramaic Incantation Texts*, Glossary, p. 304.

Peace.

The denominative verbs  $\text{سَلَّمَ}$  and  $\text{أَسْلَمَ}$  with their derivatives are also used not uncommonly in the Qur'ân, though the primitive verb  $\text{سَلَّمَ}$  does not occur therein.

The root is common Semitic, and is widely used in all the Semitic tongues. The sense of *peace*, however, seems to be a development peculiar to Heb. and Aram. and from thence to have passed into the S. Semitic languages. Heb.  $\text{שָׁלוֹם}$  is *soundness* then *peace*<sup>1</sup>; Aram.  $\text{ܫܠܡܐ}$  *security*; Syr.  $\text{ܫܠܡܐ}$  *security, peace*. The Eth.  $\text{ተሰላሙ}$ , however, is denominative,<sup>2</sup> so that  $\text{ሰላም}$  doubtless came from the older religions. Similarly  $\text{ሰላም}$ <sup>3</sup> is to be taken as due to Northern influence, the  $\text{ሰ}$  like Eth.  $\text{ሰ}$  (instead of  $\text{ረ}$  and  $\text{ሠ}$ ), being parallel with the  $\text{O}$  of the Safaite inscriptions.

In the Aram. area the word was widely used as a term of salutation, and in this sense we very frequently find  $\text{ܫܠܡ}$  in the Nabataean and Sinaitic,<sup>4</sup> and  $\text{ܫܠܡܐ}$  in the Safaite inscriptions.<sup>5</sup> From this area it doubtless came into Arabic<sup>6</sup> being used long before Islam, as Goldziher has shown (*ZDMG*, xlii, 22 ff.). There can be little doubt that  $\text{سَلَّمَ}$  to *greet*, etc., is denominative from this, though Torrey, *Foundation*, would take the whole development as purely Arabic.

$\text{سِلْسِلَةٌ}$  (*Silsila*).

xl, 73; lxix, 32; lxxvi, 4.

Chain.

It is used only in connection with descriptions of the torments of hell, and may be a technical term in Muhammad's eschatological vocabulary, borrowed in all probability from one of the Book religions.

In any case it cannot be easily explained from an Arabic root, and Guidi, *Della Sede*, 581, already suspected it as non-Arabic.

<sup>1</sup> So also the  $\text{שָׁלוֹם}$  of the Ras Shamra tablets.

<sup>2</sup> Dillmann, *Lex*, 323.

<sup>3</sup> Hommel, *Äthiop. Chron.*, 124; Rosenthal, *Glossarium*, 196.

<sup>4</sup> For examples see Euting, *Nab. Inschr.*, 19, 20; *Sin. Inschr.*, 61 ff.

<sup>5</sup> Lieberman, *Semitic Inscriptions*, pp. 131, 132, 134, etc.

<sup>6</sup> Noldeke-Schwally, i, 33, n. See *Kunstler in Rocca's Orientalia*, xi, 1-10.

Fraenkel, *Freudw.* 290,<sup>1</sup> relates it to the Aram. **שלשלה**; Syr. **ܫܠܫܠܐ**,<sup>2</sup> which is the origin of the Eth. **ሥላሴ** (Nöldeke, *Neue Beiträge*, 42), and possibly of the late Heb. **שִׁלְשֵׁל**.<sup>3</sup> The borrowing from Aram. would doubtless have been early, and it is possible that we find the word in Safaitic (cf. Ryckmans, *Noms propres*, 151).

**سُلْطَانٌ** (*Sulṭān*).

Of very frequent occurrence, cf. iii, 144; iv, 93; vi, 81.

Power, authority. (*ἔξουσία*.)

The denominative verb **سَلَّطَ** to give power over, occurs in iv, 92; lix, 6.

The primitive verb **سَلَّطَ** to be hard or strong occurs frequently in the old poetry<sup>4</sup> but not in the Qur'ān. It is cognate with Eth. **ሠለሙ** to exercise strength,<sup>5</sup> and with a group of N. Semitic words, but in N. Semitic the sense of the root has developed in general to mean to domineer, have power over, e.g. Akk. *šallānu*, to have power<sup>6</sup>; Heb. **שָׁלַט** to domineer, be master of<sup>7</sup>; Aram. **ܫܠܬܐ**; Syr. **ܫܠܬܐ** to have mastery over. Under this Aram. influence the Eth. **ሠለሙ** later comes to mean *potestatem habere*.

The Muslim philologists were entirely at sea over the Qur'ānic

**سلطان**, which they wish to derive from **سلط** (cf. *LA*, ix, 193), and Sprenger, *Leben*, i, 108, rightly took it as a borrowing from the Aram.<sup>8</sup> In Bibl. Aram. **ܫܠܬܐ** occurs several times, with the meaning sovereignty, dominion, like the Rabbinic **שולטנות** and **שולטן**. In the Nabatsean inscriptions also we find **שלטון** rule, or dominion (cf. Lidzbarski, *Handbuch*, 376), but it is in Syriac that we find the

<sup>1</sup> See also p. 78 and Schwally, *Idioticon*, 94; Schulthess, *Lex*, 206.

<sup>2</sup> Zimmern, *Akkad. Freundw.* 35, carries this itself back to Akk. *šar-karrānu*.

<sup>3</sup> Also of the Arm. **շղթայ**, Hübschmann, *Arm. Gramm.* i, 314.

<sup>4</sup> A'shā in Geyer, *Zwei Gedichte*, i, 163; *Dfada*, iv, 41; v, 60; *Asma'iyāt*, vi, 17.

<sup>5</sup> Cf. also **ሠለሙ** and Nöldeke's note *Neue Beiträge*, 39, n. 3.

<sup>6</sup> Zimmern, *Akkad. Freundw.* 7.

<sup>7</sup> It is only a late word in Heb. and possibly a borrowing from Aramaic.

<sup>8</sup> So Nöldeke, *Neue Beiträge*, 39, n. 3; Wellhausen, *SDMG*, lxvii, 633; Massignon, *Lexique technique*, 52.

word most widely used. In particular **سُلَاطِن** is used in precisely the same senses as **سلطان** is used in the Qur'ān, and it was doubtless from this source that both the Ar. **سلطان** and Eth. **ሥልጣን** were derived.<sup>1</sup>

**سُلَم** (*Sullam*).

vi, 35; lii, 38.

Ladder.

The word is clearly an Aram. borrowing, for it has no root in Arabic and can only be explained from Aram. **סלמא**, as Schwally has noticed (*ZDMG*, lii, 197). The word does not occur in Syriac, but its currency in N. Arabia is evidenced by a Palm. inscription—**ועבר בסלמא דנה עמודין שבעה** "and he has made along with this stairway seven columns" (De Vogüé, No. 11, line 3).<sup>2</sup> It would probably have been a fairly early borrowing, and as the word seems to be originally Akkadian,<sup>3</sup> one cannot lose sight of the possibility of the Arabic word having been an early borrowing from Mesopotamia.

**سَلَوَى** (*Sahwā*).

ii, 54; vii, 160; xx, 82.

Quail.

The word is found only in connection with the story of the manna and quails sent as provision for the Children of Israel in their desert wanderings.

Some of the Muslim philologists endeavoured to derive it from **سَلَا** *to console* (cf. Zarn. on ii, 54), but there can be no reasonable doubt that it is from the Heb. **שָׁלוּ** through the Aram.<sup>4</sup> The Jewish Aram. **שליו. סליו** is little used, so all the probabilities are in favour of its

<sup>1</sup> Fischer, *Glossar*, 36, gives it from Aramaic.

<sup>2</sup> There is some doubt, however, as to whether the reading should be **סלמא** or **צלמא**, though in the facsimile it certainly looks like **ס** — **ס** and not **ח** — **ח**.

<sup>3</sup> See Schwally, *ZDMG*, lii, 197; Horowitz, *JPN*, 210.

<sup>4</sup> Horowitz, *KU*, 17, n. Lagarde, *Überwakt*, 190, n., however, curiously regards **שליו** as borrowed from the Arabic.

having come through Syr. ܡܠܟܐ,<sup>1</sup> though it may have come from the Targums (Ahrens, *Christliches*, 26).

سُلَيْمَانُ (*Sulaimān*).

ii, 96; iv, 161; vi, 84; xxi, 78-81; xxvii, 15-45; xxxiv, 11; xxxviii, 29, 33.

Solomon.

All these references are to the Biblical Solomon, though the information about him in the Qur'ān is mostly derived from late legend.

The name was early recognized as a foreign borrowing into Arabic and is given as such by al-Jawālīqī, *Mu'arrah*, 85, though some were inclined to take it as genuine Arabic and a diminutive of سَلَام from a root سلم (*cf. Ld.*, xv, 192). Lagarde, *Überblick*, 86, thought the philologists were right in taking it as a diminutive from سَلَام, quoting as parallel زُعَيْرَان from زُعْمَرَان, and Lidzbarski, *Johannesbuch*, 74, n. 1, agrees. The truth, however, seems to be that it is the Syr. ܡܠܟܐ, as Nöldeke has argued.<sup>2</sup> al-Jawālīqī, *op. cit.*, said it was Heb., but Gk. Σαλώμων; Syr. ܡܠܟܐ; Eth. ሰላሞን, beside Heb. שְׁלֹמֹה, are conclusive proof of Christian origin.

The name was well-known in the pre-Islamic period, both as the name of Israel's king, and as a personal name,<sup>3</sup> so it would have been quite familiar to Muḥammad's contemporaries.

سَبُّلٌ (*Sunbul*).

ii, 263; xii, 46, 47.

Ear of corn.

The double plu. سَبُلَات and سَبَابِل suggests foreign borrowing.

<sup>1</sup> Frankel, *Vocab*, 24; Hirschfeld, *Beiträge*, 41; Mingana, *Syriac Influence*, 86.

<sup>2</sup> *EDMG*, xv, 806; *ZA*, xxx, 158, and *cf.* Brockelmann, *Grundriss*, i, 256; Mingana, *Syriac Influence*, 82; Horowitz, *JPN*, 187-9.

<sup>3</sup> Horowitz, *KT*, 118, points out that we have evidence for it as a personal name only among the Madian Jews. *cf.* also Sprenger, *Leben*, ii, 335.

The usual theory is that it is derived from سَبَلَ (Rāghib, *Mufradāt*, 222, and the Lexicons), it not being realized that the verb سَبَلَ to put out ears, is itself a denominative from سَبْلَة, سَبُولَة, which parallel Heb. שְׁבִילָה; Akk. *subultu*; Aram. שְׁבִילָה; Syr. فَضْلَة (cf. Eth. ስብል).

As a matter of fact سَبْل, سَبْلَة, is an independent borrowing from the Aram. and may be compared with the Mand. שׁוּבְלִיחָא (Nöldeke, *Mand. Gram.*, 19). The inserted *n* is not uncommon in loan-words in Arabic, as Geyer points out.<sup>1</sup> Cf. منجل from مَجَل; Syr. صَحْل, or كنف from كَنْف, or قَنْفَة from קנפ, Syr. صَحْل, or خنزير from ܕܢܝܪ, Syr. مامان, etc.

سُنْدُس (Sundus).

xviii, 30; xlv, 53; lxxvi, 31.

Fine silk.

It occurs only in combination with استبرق in describing the elegant clothing of the inhabitants of Paradise, and thus may be suspected at once of being an Iranian word.

It was early recognized as a foreign borrowing, and is given as Persian by al-Kindī, *Risāla*, 85; ath-Tha'labī, *Figā*, 317; al-Jawālīqī, *Mu'arrab*, 79; al-Khafāji, 104; as-Suyūṭī, *Itq*, 322. Others, however, took it as Arabic, as the *Muḥīṭ* notes, and some, as we learn from *TA*, iv, 168, thought it was one of the cases where the two languages used the same word.

Freytag in his *Lexicon* gave it as a *persica lingua*, though Fraenkel, *Vocab*, 4, raised a doubt, for no such form as سُنْدُس occurs in Persian, ancient or modern.<sup>2</sup> Dvořák, *Fremdw*, 72, suggests that it is a corruption of the Pers. سَنْدُوَس, which like Syr. ܣܢܕܘܨ is derived from

<sup>1</sup> *Zwei Gedächtnis*, i, 118, n.

<sup>2</sup> See now Henning in *BOS*, ix, 87.



Gk. *σάρδον*,<sup>1</sup> a word used among the Lydians, so Strabo XI, xiv, 9, says, for fine, transparent, flesh-coloured women's garments of linen.

Fraenkel, *Fremdw.*, 41, compares with the Gk. *σινδών*, the garment used in the Bacchic mysteries, and with this Völlers, *ZDMG*, li, 298, is inclined to agree, as also Zimmern, *Akkad. Fremdw.*, 37. *σινδών* itself is derived from Akk. *sudinnu*, *sadinu*, whence came the Heb. שִׁדְּוֹן; Aram. שִׁדְּוֹ. In any case it was an early borrowing as it occurs in the early poetry, e.g. in Mutalammis, xiv, 3, etc.

سِوَار (Simār).

Only in the plu. forms *أَسْوَرَة*, xliii, 53, and *أَسَاوِرُ*, xviii, 30; xxii, 28; xxxv, 30; lxxvi, 21.

Bracelets.

The form *أسورة* occurs in the Pharaoh story, but *اساور* is found only in eschatological passages describing the adornment of the inhabitants of Paradise.

Zimmern, *Akkad. Fremdw.*, 38, points out that the ultimate origin is the old Babylonian *šawiru*, *šewiru* meaning ring or arm-bracelet, whence was derived the Heb. שִׁירָה and Aram. שִׁירָה : Syr. ܫܝܪܐ

bracelet. Zimmern would derive the Ar. سوار from the Aramaic.<sup>2</sup>

The Syr. ܫܝܪܐ is a fairly common word, and is used to translate שִׁירָה in Gen. xxiv, 22, etc., and שִׁירָה in Ex. xxxv, 22, but from the form of the Arabic it would seem rather a direct borrowing from the Akk. at some early time, than a borrowing through the Aramaic.

Fraenkel, *Fremdw.*, 56, thinks سوار is genuine Arabic, but the Muslim authorities were themselves in doubt about it, some of them giving it as of Persian origin (Lane, *Lex.*, 1465). The borrowed form was certainly the سوار from which the plu. forms were developed.

سُورَة (Sūra).

ii, 21; ix, 65, 87, 125, 128; x, 39; xi, 16; xxiv, 1; xlvii, 22.

Sūra.

<sup>1</sup> Völlers, *Lex.*, ii, 321.

<sup>2</sup> So Meissner, in *OGA*, 1904, p. 758.

The passages in which it occurs are all late, and possibly all Madinan. It always means a portion of revelation, and thus was used by Muḥammad as a technical term.

The Muslim authorities are quite ignorant of the origin of the word.<sup>1</sup> Some took it as connected with سور, meaning a town wall (cf. Rāghib, *Mufradāt*, 248), others made it mean منزلة, an astronomical station (cf. *Muḥit*, sub voc.), while others, reading the word سورة, would derive it from أسار to leave over (Rāghib, op. cit.; cf. also *Itqān*, 121).

The older European opinion was that it was a Jewish word derived from שורה, which is used in the Mishnah for row, rank, file. Buxtorf in his *Lexicon* suggested this equivalence, and it was accepted by Nöldeke in 1860 in his *Geschichte des Qorans*, p. 24; he has been followed by many later writers.<sup>2</sup> Lagarde, *Mittheilungen*, iii, 205, however, pointed out the difficulties of this theory, and thought that the origin of the word was to be found in Heb. שורה (which he would read in Is. xxviii, 25), and then, referring to Buxtorf's שורה שורה lineae quas transilire impense possumus, he suggests that the meaning is κανόν. שורה, however, is such a doubtful word that one cannot place much reliance on this derivation.

A further difficulty with Nöldeke's theory is that שורה seems not to be used in connection with Scripture, whereas the Qur'ānic سورة is exclusively so associated, a fact which has led Hirschfeld (*New Researches*, 2, n. 6) to think that the word is meant to represent the Jewish סדרה, the well-known technical term for the section marks in the Hebrew Scriptures. This is connected with his theory that פרקן is meant to represent the division marks called פרקים, which is certainly not the case, and though his suggestion that سورة

<sup>1</sup> Fraenkel, *Vocab*, 22—cuius derivationem Arabes ignorant.

<sup>2</sup> See also his *Neue Beiträge*, 24, and Fraenkel, *Vocab*, 22; *Fremds*, 237, 238; *Pauze, Offenbarung*, 89; von Kremer, *Idem*, 226; Vollert, *EDMG*, ii, 324; Klein, *Religion of Islam*, 3; Chaikho, *Nesrānīya*, 182; Fischer, *Glossar*, 60a; Hurovitz, *JPN*, 311; Ahrens, *Christliches*, 19.

is due to a misreading of סורר as סורר is not without its subtlety, we cannot admit that it is very likely that Muhammad learned such a technical term in the way he suggests.<sup>1</sup>

The most probable solution is that it is from the Syr. ܠܚܝܬܐ *writing*,<sup>2</sup> a word which occurs in a sense very like our English *lines* (PSm, 2738), and thus is closely parallel to Muhammad's use of قرآن and كتاب, both of which are likewise of Syriac origin.

سَوَطٌ (Sawṭ).

lxxxix, 12.

A scourge.

The Commentators in general interpret the word as *scourge*, though some (cf. Zam. *in loco*)<sup>3</sup> would take it to mean *calamities*, and others, in an endeavour to preserve it as an Arabic word from خَاطَ = مَاطَ to mix, want to make it mean "mixing bowl", i.e. a vial of wrath like the φιάλη of Rev. xvi.

There can be no doubt that *scourge* is the right interpretation, and سَوَط in this sense would seem to be a borrowing from Aramaic. In Heb. שוֹט is a scourge for horses and for men, and Aram. ܫܘܬܐ; Syr. ܫܘܬܐ have the same meaning, but are used also in connection with calamities sent by God as a scourge to the people.<sup>4</sup> From Aram. the word passed also into Eth. as ሰውጥ, plu. አስዋጥ = μάστιξ, *flagellum*, and though Mingans, *Syriac Influences*, 90, thinks the origin was Christian rather than Jewish, it is really impossible to decide. Horovitz, JPN, 211, favours an Ethiopic origin, while Torrey, *Foundation*, 51, thinks it is mixed Jewish Arabic.

<sup>1</sup> So Buhl in *SI*, sub voc., but his own suggestion of a derivation from سار to mount up, is no happier. See Künstlinger in *BSOS*, vii, 509, 530.

<sup>2</sup> Bell, *Origin*, 52; the suggestion of derivation from ܠܚܝܬܐ *preaching* made by Margolionth, *ERE*, x, 536, is not so near. Cf. Horovitz, JPN, 212.

<sup>3</sup> Cf. also Baiḍ. and Bagh. and *LA*, ix, 129.

<sup>4</sup> Barth, *Etymol. Stud.*, 14, and *ZATW*, xxxiii, 306, wants to make it mean *flood*, but see Horovitz, *KU*, 13.

## سُوق (Sūq).

xxv, 8, 22.

A street.

It occurs only in the plu. أسواق referring to the streets of the city.

In later Arabic سوق normally means a *market place*, but in the Qur'ān it is used as the سوق of the O.T. and the Targums for *street*, in contradistinction to the Talmudic meaning of *broad place* or *market*.<sup>1</sup>

The philologists derive it from ساق *to drive along* (LA, xii, 33), but Fraenkel, *Freudw.*, 187, is doubtless right in thinking that it is a word taken over by the Arabs from more settled peoples.<sup>2</sup> The Aram. שוקן; Syr. ܫܘܩܐ commonly mean *ōdos*, as well as *āyopā*, and in a Palmyrene inscription (De Vogüé, xv, 5) we read ܫܘܩܐ ܕܪܒܐ, showing that the word was known in N. Arabia.

From some early Mesopotamian source<sup>3</sup> the word passed into Iranian, for we find the Phlv. ideogram 𐭮𐭥𐭥𐭥 *shōkš* meaning *market*, *public square*, or *forum*, whence comes the Judæo-Persian 𐭪𐭫𐭮𐭥. From Syriac it passed also into Arm. as շուկայ in the sense of *market*,<sup>4</sup> and it may have been from Christian Aramaic that the word came into Arabic.

## سِيمَا (Sīmā).

ii, 274; vii, 44, 46; xlvii, 32; xlviii, 29; iv, 41.

Sign, mark, token.

A majority of the Muslim authorities take the word from سام, of which Form II سَوَّمَ means *to mark* or *brand* an animal, and Form V تَسَوَّمَ *to set a mark on*. These, however, are denominative and the

<sup>1</sup> Cooke, *NSI*, 280; Cowley, *Aramaic Papyri*, No. 5.<sup>2</sup> But see Müller, *WZKM*, i, 27.<sup>3</sup> In Akkadian inscriptions we find *sāgu*—a street; cf. Zimmern, *Akkad. Freund.*, 43.<sup>4</sup> *PPOT*, 214; *Frahang*, Glossary, p. 82. It occurs in the Judæo-Persian version of Jer. xvii, 1; see Horn, *Grundriss*, p. 84.<sup>5</sup> Hübschmann, *ZDMG*, xlv, 247; *Arm. Grösser*, i, 314.

primitive meaning of the root is *to pass along* (Rāghib, *Mufradāt*, 251). Some, however, as we learn from Baiḍ. on vii, 44, ventured to derive it from *وسم* *to brand*.

The Qur'ānic form is *سِيَاء*, but in the literature we find *سِيَة* and *سِيمَا* with the same meaning,<sup>1</sup> and they seem all to be derivatives from Gk. *σημα*, a *sign, mark, or token*, especially one from heaven (Vollers, *ZDMG*, li, 298), i.e. the *σημεῖον* of the N.T. In the Peshitta *σημεῖον* is generally rendered by ܣܝܡܐ (i.e. Heb. סִימָן; Aram. ܣܝܡܐ), but in the ecclesiastical literature we find a plu. ܣܝܡܝܐ which gives us exactly the form we need,<sup>2</sup> and it may well have been from some colloquial form of this, representing *σημα*, that the Arabic *سِيَاء* was derived.

سِيَاء (Saiṇā').

xxiii, 20.

Mt. Sinai.

The usual Qur'ānic name for Sinai was *طور* (ii, 60, 87; iv, 153, etc.), and *سِيَاء* was quite generally recognized as a foreign borrowing. as-Sayūṭī, *Itq*, 323, says that it was considered to be Nabataean,<sup>3</sup> though some took it to be Syriac or Abyssinian,<sup>4</sup> and others claimed that it was genuine Arabic, a form *فِيْعَال* from *السَّيَاء* meaning *الارتفاع*. It is curious that the exegetes were a little uncertain whether *سِيَاء* meant the mountain itself or the area in which the mountain was.<sup>5</sup>

<sup>1</sup> *Kawil*, 14, 17. The *Maḥḥ* would derive *سِيَاء* meaning *magic* from ܣܝܝܐ, but it is clearly *apocryph* through Syr. ܣܝܡܐ.

<sup>2</sup> *PSer*, 2613. It occurs also in the Christian-Palestinian dialect, cf. Schulthees, *Lex*, 135.

<sup>3</sup> So *Maṭaw*, 29, and *Begh*, on xxiii, 20, quoting al-Muqāṭil.

<sup>4</sup> *Begh*, on xxiii, 20, quoting al-Kalbi and 'Ikrima.

<sup>5</sup> Vide *Begh*, op. cit.—هو اسم المكان الذي فيه هذا الجبل, which may be a reflection of *ἐν τῷ ὄρει ἐφ' ᾧ ὁ βουνὸς Σινᾶ*.

Either the Eth. ሲና<sup>1</sup> or the Christ-Palast. ܣܝܢܐ representing the Gk. Σινᾶ would give us a nearer equivalence with سينا than the Heb. סִינַי or the usual Syr. ܣܝܢܐ, but the Christ-Palast. ܣܝܢܐ ܝܥܕ<sup>2</sup> which is exactly the Ar. طور سيناء, makes the Syriac origin certain.<sup>3</sup>

The سِينِينَ of xcv, 2, is obviously a modification of سيناء for the sake of rhyme,<sup>4</sup> though some of the Muslim authorities want to make it an Abyssinian word (as-Suyūṭī, *Itq.* 322; *Meṣaw.* 44), and both Geiger, 155, following d'Herbelot,<sup>5</sup> and Grimme, *ZA.* xxvi, 167, seek to find some independent origin for it.

شِرْكٌ (*Shirk*).

Used very frequently, cf. xxxv, 38; xxxi, 12.

To associate anyone with God: to give God a partner.

In the Qur'ān the word has a technical sense with reference to what is opposed to Muḥammad's conception of monotheism. Thus we find أَشْرَكَ, to give partners to God, i.e. to be a polytheist, مُشْرِكٌ, one who gives God a partner, i.e. a polytheist, شُرَكَاء, those to whom the polytheists render honour as partners with God, terms which, we may note, are not found in the earliest Sūras.

The root شِرْكٌ is "to have the shoe strings broken", so شِرَاكٌ means *sandal straps*, and أَشْرَكَ is "to put leather thongs in sandals", with which we may compare Heb. שָׂרַף to lay cross wise, to interweave, Syr. ܫܪܦ to braid. From this the words شِرْكٌ a net and شِرْكَةٌ a partner-

<sup>1</sup> Künzliinger in *Russkii Orientalistyng*, v (1927), pp. 59 ff., suggests that it is a descriptive adjective and not a proper name.

<sup>2</sup> Cf. the ܣܝܢܐ ܝܥܕ in one of the fragments edited by Schulthess, *ZDMG.* lvi, 257.

<sup>3</sup> Note the discussion in Geiger, 155, n., and Horowitz, *KU.* 123 ff.; *JPN.* 159.

<sup>4</sup> So Horowitz, *KU.* 123. He notes also that its vowelless represents the older spelling.

<sup>5</sup> See also Syon, *Eigennamen*, 57, who, however, wrongly writes سِينِينَ.

ship, i.e. the interweaving of interests, are easily derived. In the technical sense of associating partners with God, however, the word seems to be a borrowing from S. Arabia. In an inscription published by Mordtmann and Müller in *WZKM*, x, 287, there occurs the line—  
 𐤀𐤓𐤁𐤕𐤕𐤕 𐤀𐤓𐤁𐤕𐤕𐤕 𐤀𐤓𐤁𐤕𐤕𐤕 𐤀𐤓𐤁𐤕𐤕𐤕 “and avoid giving a partner to a Lord who both bringeth disaster, and is the author of well being”. Here 𐤀𐤓𐤁𐤕𐤕𐤕 is used in the technical Qur'ānic sense of *شريك* and there can be little doubt that the word came to Muhammad, whether directly or indirectly, from some S. Arabian source.

*شَعْرَى* (*Shā'ra*).

lii, 50.

Sirius.

The Commentators know that it is the Dog Star, which was anciently worshipped among the Banū Khuzā'a (Bagh. and Zam. on the passage, and cf. *LA*, vi, 84).

The common explanation of the philologists is that it is from *شعر* and means “the hairy one”, but there can be little doubt that it is derived from the Gk. *Σείριος*,<sup>1</sup> whose *ρ*, as Hess shows, is regularly rendered by Ar. ع. The word occurs in the old poetry<sup>2</sup> and was doubtless known to the Arabs long before Islam.

*شَهْر* (*Shahr*).

ii, 181, 190, etc.; iv, 94; v, 2, 96; ix, 2, 5, 36; xxxiv, 11; etc.

Month.

<sup>1</sup> The editors of the inscription recognize this, and Margoliouth, *Schweich Lectures*, p. 68, says: “the Qur'ānic technicality *shirk*, the association of other beings with Allah, whose source had previously eluded us, is here traced to its home.” Horowitz, *KU*, 60, 81, however, is not so certain and suggests Jewish influence connected with the Rabbinic use of שִׁירָה.

<sup>2</sup> Hess, *SS*, ii, 221, thinks we have formal proof of the foreign origin of the word in the fact that the Bedouin know only the name *مهزم* for this star. *LA*, ii, 116, and vi, 84, gives *مهزم* as a synonym for *شعرى*, and this word is found again in the *Bihaci Mirdin*.

<sup>3</sup> See Hummel, *ZDMG*, xlv, 567, and Horowitz, *KU*, 119.



Besides the sing. we have both plu. forms أَشْهُرُ and شُهُور in the Qur'ān.

It occurs only in relatively late passages, mostly Madīnan, and always in the sense of *month*, never with the earlier meaning *moon*.

The primitive sense of شَهْر is to *publish abroad*, and it was known to some of the early philologists that شَهْر meaning *month* was a borrowing, as we learn from as-Suyūṭī, *Itg.* 322, and al-Jawālīqī, *Ma'arrab*, 93. The borrowing was doubtless from Aram., where alone we find any development of the root in this sense. In O. Aram. ܫܪܪ as the name of the moon-god occurs in the inscriptions of Nerab of the seventh century B.C.,<sup>1</sup> and in the proper name ܫܪܪܐܢܐ we find it on an inscription from Sinai.<sup>2</sup> In the Targums ܫܪܪ is the *moon*, and like the Syr. ܫܪܪ and the Aram. ܫܪܪ, is of quite common use. It was from the Aram. that the Eth. 𐩨𐩣𐩪 was derived, and in all probability the Arabic also, though the S. Arabian 𐩣𐩪 (Rossini, *Glossarium*, 247) may point to an early development in Arabic itself.

### شُهَدَاءُ (Shuhadā').

iv, 71; iii, 134; xxxix, 69; lvii, 18.

Witnesses.

Goldziher in his *Muhammedanische Studien*, ii, 387 ff., pointed out the connection of this with the Syr. ܫܪܪ, which in the Peshitta translates μαρτυρ.<sup>3</sup> The word itself is genuine Arabic, but its sense was influenced by the usage of the Christian communities of the time.

### شَيْطَانٌ (Shayṭān).

Of frequent occurrence, cf. ii, 34, 371; iv, 85, etc.

It occurs (a) as a personal name for the Evil One—ὁ Σατανᾶς, cf. ii, 34; iv, 42, etc.

<sup>1</sup> Text in Lidzbarski, *Handbook*, 445.

<sup>2</sup> Lidzbarski, *op. cit.*, 252.

<sup>3</sup> Vide Horowitz, *KU*, 50; Schwally, *Idionota*, 60.

(b) in the plu. شياطين, for the hosts of evil, cf. ii, 96; vi, 121, etc.

(c) metaphorically of evil leaders among men, cf. ii, 13; iii, 169; vi, 112, etc.

(d) perhaps sometimes merely for mischievous spirits, cf. vi, 70; xxi, 82; xxiii, 99.

The Muslim authorities were uncertain whether to derive the word from شَطَنَ to be far from, or from شَاطَ to burn with anger (cf. Rāghib, *Mufradāt*, 261, and *LA*, xvii, 104; *TA*, ix, 253). The form فَيْعَال, however, is rather difficult. It is true, as the philologists state, that we do get forms like حيران perplexed, but this is from حَار where the ن is no part of the root, and, like the غيمان هيمان quoted as parallels in *LA*, is really a form فَعْلَان not فَيْعَال, and is a diptote whereas شَيْطَان is a triptote. The real analogy would be with such forms as هَيَذَار babbler, هَيْصَار mangler, and هَيْذَام courageous, quoted by Brockelmann, *Grundriss*, i, 344, but these are all rare adjectival forms and hardly parallel the Qur'ānic شَيْطَان.

Now we learn from the Lexicons that Shaitān has the meaning of snake—حَيَّةٌ لَهُ عُرْفٌ (*LA*, xvii, 104, 105), and we find this meaning in the old poets, e.g. in a Rejz poet—

عنبرد تحلف حين احلف      كمثل شيطان الحماط أعرف

"A foul-tongued woman who swears when I swear, like the crested serpent from Al-Ḥamāt,"

and in a verse of Tarāfa,

تلاعب متى حضرمي كانه      تمتع شيطان بذى خروج قفر

"They (the reins) play on the back of the Ḥadramaut camel, like a snake's writhings in the desert where the Khirwa grows."

Moreover, we find Shaitān used as a personal name in ancient

Arabia.<sup>1</sup> The *Aghānī*, xv, 53, mentions الشيطان بن بكر بن عوف among the ancestors of 'Alqama, and Ibn Duraid mentions a عاهان بن الشيطان (240, l. 4) and a شيطان بن الحارث (243, l. 3).<sup>2</sup> As a tribal name we find a sub-tribe of the Banū Kinda called بنو شيطان in *Aghānī*, xx, 97, and in Yāqūt, *Ma'jam*, iii, 356, we have mention of a branch of the Banū Tamīm of the same name. This use is probably totemistic in origin, for we find several totem clans among the ancient Arabs, such as the بنو حية who in the early years of Islam were the ruling caste of the Tayyī (*Aghānī*, xvi, 50, l. 7), the بنو أفعى (Hamdānī, 91, l. 16), the بنو حنش a sub-tribe of Aus (Ibn Duraid, 260, 2), etc.<sup>3</sup> The serpent was apparently an old Semitic totem,<sup>4</sup> and as a tribal name associated with one of the many branches of the Snake totem. van Vloten and Goldziher take شيطان to be an old Arabic word.<sup>5</sup>

That the Arabs believed serpents to have some connection with supernatural powers, was pointed out by Nöldeke in the *Zeitschrift für Völkerpsychologie*, i, 412 ff., and van Vloten has shown that they were connected with demons and evil,<sup>6</sup> so that the use of the name

شيطان for the Evil One could be taken as a development from this.

The use of شيطان in the Qur'ân in the sense of mischievous spirits, where it is practically equivalent to Jinn, can be paralleled from the

<sup>1</sup> Vide Goldziher, *EDMG*, xiv, 683, and *Abhandlungen*, i, 105; van Vloten in *Festschrift van de Goeje*, 37 ff.; Horowitz, *KU*, 130.

<sup>2</sup> So we find a شيطان بن مريح of the tribe of Juham (*Tā*, iv, 29) and in *Ud al-Ghābi*, i, 343, we find a man شيطان بن عمرو, while in the *Diwan* of Tufail (ed. Krenkow, iii, 37), there is mention of a certain Shaiṭān b. al-Hakam.

<sup>3</sup> Vide the discussion in Robertson Smith, *Kinship*, 229 ff.

<sup>4</sup> Vide Robertson Smith in *Journal of Philology*, ix, 99 ff.; G. B. Gray, *Hebrew Proper Names*, p. 91, and Budde, *Studien zur semitischen Religionsgeschichte*, i, pp. 287-292.

<sup>5</sup> Goldziher, *Abhandlungen*, i, 10; van Vloten, *Festschrift van de Goeje*, 38 ff. Also Sprenger, *Leben*, ii, 242, n. 2. Wellhausen, however, *Reise*, 187, n., thinks that this has been substituted for some earlier name and is not itself an old Arabic name.

<sup>6</sup> Vide his essay "Dämonen, Geister und Zauber bei den alten Arabern" in *WZM*, vii, particularly pp. 174-8, and see Goldziher, *Abhandlungen*, i, 6 ff.

old poetry, and would fit this early serpent connection, but the theological connotations of *Shaitân* as leader of the hosts of evil, is obviously derived from Muhammad's Jewish or Christian environments. In the Rabbinic writings  $\text{שָׂטָן}$  is used in this sense, as are the Gk.  $\Sigma\alpha\tau\acute{\alpha}\nu$  and the Syr.  $\text{ܫܬܢܐ}$ .<sup>1</sup> From the Syr. come the Arm. *սատանայ*,<sup>2</sup> and also the Phlv. ideogram  $\text{ܫܬܢܐ}$  (PPGI, 209), the  $\text{ܫܬܢܐ}$  *Shidân* of the Paikuli fragment,<sup>3</sup> iii, 2, but it is from the Eth.  $\text{ሠይጣን}$  which occurs beside  $\text{ሰይጣን}$  for  $\delta$   $\delta\iota\acute{\alpha}\beta\omicron\lambda\omicron\varsigma$ , that many scholars have sought to derive the Ar.  $\text{شيطان}$ .<sup>4</sup> Whether this is so it is now perhaps impossible to determine, but we may take it as certain that the word was in use long before Muhammad's day,<sup>5</sup> and he in his use of it was undoubtedly influenced by Christian, probably Abyssinian Christian, usage. (Fischer, *Glossar*, 165, thinks that the word is from  $\text{ܫܬܢܐ}$  but influenced by the genuine Arabic  $\text{شيطان}$  meaning demon.)

$\text{شِيعَة}$  (*Shi'at*).

vi, 65, 180; xv, 10; xix, 70; xxviii, 3, 14; xxx, 31; xxxiv, 54; xxxvii, 81; liv, 51.

Sect or party.

Both plurals  $\text{شِيعَة}$  and  $\text{أَشْيَاع}$  are used in the Qur'ân.

The verb  $\text{شاع}$  in the sense of *to be published abroad*, occurs in xxiv, 18, and it is usual for the Muslim authorities to derive  $\text{شِيعَة}$  from this (cf. Rāghib, *Mufradāt*, 272). Schwally, *Idioticon*, 61, however, points out that in the meaning of *sect* the word has developed under

<sup>1</sup>  $\text{ܫܬܢܐ}$  is the form on the incantation bowls, cf. Montgomery, *Aramaic Incantation Texts*, Glossary, 206.

<sup>2</sup> Hübschmann, *Arm. Gramm.*, i, 316.

<sup>3</sup> Herzfeld, *Paikuli*, Glossary, p. 243. Of the same origin is also the Soghdian  $\text{𐰽𐰺𐰍}$  (Henning, *Moschisches Beibuch*, 1937, p. 142).

<sup>4</sup> Nöldeke, *Neue Beiträge*, 47; Pautz, *Offenbarung*, 48; Ahrens, *Muhammad*, 92; Rudolph, *Al-Muḥajirāt*, 34; Margoliouth, *ERE*, x, 540. Prætorius, *EDMG*, lxi, 619-620, thinks the Eth. is derived from the Arabic, but see Nöldeke, *op. cit.*, against him.

<sup>5</sup> Wallhausen, *Reise*, 167, and see Horowitz, *KU*, 131.

Syrian Christian influence, Syr. ܫܒܝܐ being a *faction* as well as *group* (*agmen*, *πληθος*), *PSm*, 2576.

الصَّابِئُونَ (*Aṣ-Ṣābi'ūn*).

ii, 59; v, 73; xxii, 17.<sup>1</sup>

The Ṣābiāns.

Like the أَهْلُ الْكِتَابِ and the Magians, they represent a group specially honoured in the Qur'ān as الَّذِينَ آمَنُوا, but whom they represent, is still an unsolved puzzle.

The exegetes had no idea what people was meant by الصَّابِئُونَ, as is evident from the long list of conflicting opinions given by Ṭab. on ii, 59. They also differed as to its derivation, some taking it from صَبَا to *long for* (Shahrastānī, ed. Cureton, 203), and others from صَبَّأ, which they say means to *change one's religion* (Ṭab., loc. cit.).

Bell, *Origin*, 60, 148, is inclined to think that the word is just a play on the name of the Sabaean Christians of S. Arabia. He himself notes the difficulties of this theory, and though it has in its favour the fact that an-Nassafī on xxii, 17, calls the Ṣābiāns نَوْعٌ مِنَ النَّصَارَى, the fact that Muḥammad himself was called a Ṣābī by his contemporaries,<sup>2</sup> seems to show that the word was used technically in his milieu, and is not a mere confusion with Sabaean. Grimme, *Mohammed*, 1904, p. 49, also looked to S. Arabia for the origin of the word, which he would relate to Eth. ጸብኢ, whose secondary meaning is *tributum pendere*, and which he would interpret as "Almosen spendend". This, however, is somewhat far-fetched.<sup>3</sup>

Wellhausen's theory *Reste*, 237, was that it was from Aram. ܨܒܐ = צבא, and given to the sect or secta because of their baptismal

<sup>1</sup> Sprenger, *Leben*, ii, 184, thinks we should read صابيا in xix, 13, referring to John the Baptist.

<sup>2</sup> Bukhārī (ed. Krehl), i, 96, 97; ii, 387, 388; Ibn Hishām, 229; and the verse of Barqā in *Aḡlānī*, xv, 188.

<sup>3</sup> Vide Rudolph, *Abhängigkeits*, 74, n.



Plu. of صحيفة—a page of writing.

It is one of the technical terms connected with Muḥammad's conception of heavenly Books. All the passages save xviii, 2, are early, and some of them very early.

Horovitz, *KU*, 69, is doubtless right in thinking that Muḥammad used it as a general term for such sacred writings as were known at least by hearsay to the Arabs, and as such it could be applied later to his own revelations. The word occurs not infrequently in the old poetry in the sense of pages of writing, e.g. in 'Antara, xxvii, 2 (Ahlwardt, *Diwans*, p. 52)—

كوحى صحائف من عهد كسرى فاهداها لأعجم طمطى

"Like a message on pages from the time of Chosroes, which I sent to a tongue-tied foreigner,"

or the verses in *Aghānī*, xx, 24—

كتاب في الصحيفة من لقيط إلى من بالجزيرة من إباد

"A page of writing from Laqit to whatever Iyādites are in al-Jazīrah." <sup>1</sup>

The philologists have no adequate explanation of the word from Arabic material, for صحف is obviously denominative. <sup>2</sup> It is in S. Arabia that we find the origin of the word. Grimme, *Zd*, xxvi, 161, quotes XḌṢḤ with its plu. ḌṢḤ from the S. Arabian inscriptions, <sup>3</sup> and in Eth. ጸሐፊ, to write is in very common use, <sup>4</sup> while መጽሐፍ meaning both *scripture* and *book* is clearly the source of the Ar. مصحف so commonly used in later times for the Qur'ān. <sup>5</sup> The use of the word in the early literature shows that it was a word already borrowed

<sup>1</sup> Also *Mutalammis* (ed. Vollers, *Beitr. As.*, v, 171), and further references by Goldziher in *ZDMG*, xlv, 19. Nöldeke-Schwartz, i, 11, notes that in the poetry it never means a collection of writings in a book, as Muḥammad uses it.

<sup>2</sup> Fraenkel, *Prezbu*, 248.

<sup>3</sup> Glasser, 424, 8, 11; Halévy, 198, 8; and cf. Rossini, *Glossarium*, 223.

<sup>4</sup> Dillmann, *Lex*, 1266 ff. Pouts, *Offenbarung*, 123, n., is inclined to derive the Qur'ānic word from Ethiopic.

<sup>5</sup> Grohmann, *FZKM*, xxxii, 244. This was also in use in pre-Islamic Arabia as Andreas, *Ursprung*, 38, notes, and was borrowed by the Jews, cf. מִסְכָּף מִדְּבָר (Nöldeke, *Neue Beiträge*, 60, n.). Agén, 120, makes it clear that مصحف was recognized as Abyssinian in origin.



from S. Arabia in pre-Islamic times<sup>1</sup> and thus ready to Muḥammad's hand for his technical use of it in connection with sacred writings.

صَدَقَةٌ (*Sadaqa*).

ii, 192, 265, 266, 273, 277; iv, 114; ix, 58, 60, 80, 104, 105; lviii, 13, 14.

Alms, tithes.

The denominative verb تَصَدَّقَ *to give alms*, occurs in ii, 280; v, 49; xii, 88; أَصَدَّقَ in iv, 94; ix, 76; lxiii, 10, and the participles

مُصَدِّقٌ and مُتَصَدِّقٌ are used several times, e.g. ii, 38, 85; xxxiii, 35.

These passages are all late, and the word is used only as a technical religious term, just like Heb. צדקה, Phon. צדק, Syr. ܠܗܢܐ.

The Muslim authorities derive the word from صَدَقَ *to be sincere*, and say that *alms* are so called because they prove the sincerity of one's faith. The connection of the root with צדק is sound enough, but as a technical word for alms there can be no doubt that it came from a Jewish or Christian source. Hirschfeld, *Beiträge*, 89, argues for a Jewish origin,<sup>2</sup> which is very possible. The Syr. ܠܗܢܐ with ܠ for ܢ would seem fatal to a derivation from a Christian source, but in the Christian-Palestinian dialect we find ܠܗܢܐ translating ἐλεημοσύνη in common use in several forms,<sup>3</sup> which makes it at least possible that the source of the Arabic word is to be found there.

صِدِّيقٌ (*Siddiq*).

iv, 71; xii, 46; xix, 42, 57; lvii, 18; and صَدِيقَةٌ v, 79.

A person of integrity.

Obviously it may be taken as a genuine Arabic formation from

صَدَق on the measure فَعِيل, though this form is not very common.

<sup>1</sup> Fraenkel, in *Beitr. Ass.*, iii, 69; Nöldke, *Neue Beiträge*, 50; Cheikho, *Nasrāniya*, 181, 222; Horowitz, *KU*, 69; Zimmer, *Akkad. Fremdw.*, 18.

<sup>2</sup> So Fraenkel, *Vocab.*, 20; Sprenger, *Leben*, ii, 195 n.; Rudolph, *Abhängigkeit*, 61; Ahrens, *Muhammad*, 180; von Krenn, *Streifzüge*, p. ix.

<sup>3</sup> Schulthess, *Lex.*, 157; Schwally, *Idioticon*, 79; and cf. Horowitz, *JPN*, 212.

As used in the Qur'ān, however, it seems to have a technical sense, being used in the sing. only of Biblical characters, and in the plu. as "the righteous", and for this reason it has been thought that we can detect the influence of the Heb.-Aram.  $\text{צַדִּיק}$ . Thus Fleischer, *Kleinere Schriften*, ii, 594, says: "Das Wort ist dem heb.-aram.  $\text{צַדִּיק}$  entlehnt, mit Verwandlung des Vowels der ersten Silbe in  $\text{ا}$  nach dem bekannten reinarabischen اتباع."

In the O.T.  $\text{צַדִּיק}$  means *just, righteous*, and is generally rendered by *δικαιος* in the LXX. In the Rabbinic  $\text{צַדִּיק}$  the sense of piety becomes even more prominent and it is used in a technical sense for *the pious*, as in *Succa*, 45, b. It is precisely in this sense that Joseph, Abraham, and Idris are called *صديق*, and the Virgin Mary *صديقة* in the Qur'ān, and there can be little doubt that both the Arabic *صديق* and the Eth.  $\text{ṣḍīq}$  are of this Aram. origin.<sup>1</sup>

$\text{صِرَاط}$  (*Ṣirāṭ*).

Occurs some forty-five times, e.g. i, 5, 6; ii, 136, 209, etc.

A Way.

The word is used only in a religious sense, usually with the adj.

*مستقيم*, and though frequently used by Muhammad to indicate his own preaching, it is also used of the teaching of Moses (xxxvii, 118) and Jesus (iii, 44), and sometimes means the religious way of life in general (cf. vii, 15).

The early Muslim authorities knew not what to make of the word.

They were not sure whether it was to be spelled *صراط*, *صراط*, or *زراط*,<sup>2</sup> and they were equally uncertain as to its gender, al-Akhfaash

<sup>1</sup> Cf. Horowitz, *KU*, 49; Vavra, *EF*, iv, 402; Ahrens, *Christliche*, 19; Grimm, *ZA*, xxvi, 162, thought it was of S. Arabian origin, and this may be supported by the occurrence of  $\text{ṣḍīq}$  = *Ṣiddiq* (1) as a proper name in the inscription, *Glaeser*, 265 (= *CIS*, iv, No. 287), though the vocalization here may be *Ṣādiq* (Rossini, *Glossarium*, 222; cf. Ryckmans, *Noms propres*, i, 182, 269). The Phon. name *Ṣūṣ* may also represent  $\text{Ṣḍīq}$  (Harris, *Glossary*, 141).

<sup>2</sup> Vide Bagh. on i, 6, and *Jawhari*, sub voc.

propounding a theory that in the dialect of Hijāz it was fem. and in the dialect of Tammim masc. Many of the early philologists recognized it as a foreign word, as we learn from as-Suyūṭī, *Itq*, 322; *Mushār*, i, 130; *Mutaw*, 50. They said it was Greek, and are right in so far as it was from the Hellenized form of the Lat. *strata* that the word passed into Aram. and thence into Arabic.

The word was doubtless first introduced by the Roman administration into Syria and the surrounding territory, so that *strata* became *σπαρά* (cf. Procopius, ii, 1), and thence Aram. אִסְרָטִיָּא; אִסְרָטִיָּא; אִסְרָטִיָּא; אִסְרָטִיָּא; Syr. ܐܣܪܬܝܐ.<sup>2</sup> From Aram. it was an early borrowing into Arabic, being found in the early poetry.<sup>3</sup>

صَرْح (Ṣarḥ).

xxvii, 44; xxviii, 38; xl, 38.

Tower.

The Lexicographers were not very sure of its meaning. They generally take it to mean a *palace* or some magnificent building (Jawharī), or the name of a castle (*TA*, ii, 179), while some say it means *glass tiles*—بلاط من قواریر. All these explanations, however, seem to be drawn from the Qur'ānic material, and they do not explain how the word can be derived from صرح.

Nöldeke, *Neue Beiträge*, 51, pointed out that in all probability the word is from Eth. ጸርሕ a room, sometimes used for *templum*, sometimes for *palatium*, but as Dillmann, *Lex*, 1273, notes, always for *aedes altiores conspicuae*. This is a much likelier origin than the Aram. ܥܪܬܐ, which, though in the Targum to Jud. ix, 49, it means *citadel* or *fortified place*, usually means a deep cavity in a rock, and is the equivalent of Ar. ضريح not of صرح.<sup>4</sup> It is doubtful if the word

<sup>1</sup> Cf. Krauss, *Griechische und lateinische Lehnwörter im Talmud*, ii, 82, 413. A parallel formation is ܥܪܬܐ (= ܥܪܬܐ) = *expurgare*.

<sup>2</sup> Of particular interest is the fact that in an eschatological sense it passed from Aramaic into Pahlavi as ܥܪܬܐ *ard*. Cf. Bailey in *JRAS*, 1934, p. 506.

<sup>3</sup> Fraenkel, *Vocab*, 25; von Kremer, *Ideen*, 238, n.; Droták, *Freunde*, 26, 31, 76; Vollers, *EDMG*, i, 814; ii, 314.

<sup>4</sup> Hoffmann, *EA*, xi, 322. What Fraenkel, *Freunde*, 287, means by ܥܪܬܐ I know not.

occurs in the genuine old poetry, but it is found in the S. Arabian inscriptions, where  $\text{X}\Psi\text{)}\text{ḥ}$ :  $\text{X}\Psi\text{)}\text{ḥ}$  = *aedificium elatum* (Rossini, *Glossarium*, 225).

### صَلَبَ (*Salaba*).

iv, 156; v, 37; vii, 121; xii, 41; xx, 74; xxvi, 49.

To crucify.

The passages are all relatively late. Once it refers to the crucifixion of our Lord (iv, 156), once to the crucifixion of Joseph's prison companion (xii, 41), and in all the other passages to a form of punishment which Muḥammad seems to have considered was a favourite pastime of Pharaoh, but which in v, 37, he holds out as a threat against those who reject his mission.

The word cannot be explained from Arabic, as the verb is denominative from *صليب*. This *صليب* occurs in the old poetry, e.g. an-Nābigha, ii, 10 (Ahlwardt, *Diwans*, p. 4), and 'Adī b. Zaid (*Aghānī*, ii, 24), etc., and is doubtless derived from Aram.  $\text{ܠܝܠܒ}$ ; Syr.  $\text{ܠܝܠܒ}$ , as Fraenkel, *Fremdw.*, 276, claims. The word is not original in Aram., however, and perhaps came originally from some Iranian source from a root represented by the Pers. *چلیا* (Vollers, *ZDMG*, i, 614). Mingana, *Syriac Influence*, 86, claims that it was from Syr. rather than from Jewish Aram. that the word came to Arabic, and as the Eth.  $\text{ተጸል}$  seems to be of this origin,<sup>1</sup> it may be so.<sup>2</sup>

### صَلَوَاتُ (*Salawāt*).

xxii, 41.

Places of worship.

Though the Commentators are not unanimous as to its meaning they are in general agreed that it means the synagogue of the Jews, and as such many of them admit that it is a borrowing from Heb. (Baid. and Zam. on the passage<sup>3</sup>; al-Jawālīqī, *Mu'arrab*, 95; as-Suyūṭī,

<sup>1</sup> The form  $\text{ሰላ}$  is later and derived from the Arabic (Nöldke, *Ness Beiträge*, 33).

<sup>2</sup> See Ahrens, *Christliches*, 40.

<sup>3</sup> That it was a borrowing is evident from the large crop of variant readings of the word noted by al-'Ukbari, *Jmāl*, ii, 80.

*Itq.* 322; al-Khafāji, 123; as-Sijistānī, 201). This idea that it is Hebrew is derived, of course, from the notion that the word means synagogues. It could be from the Aram. ܡܬܬܬܝܢ which means *prayer*, but the theory of Ibn Jinnī in his *Muhtasab*, quoted by as-Suyūṭī, *Mutaw.* 55, that it is Syriac, is much more likely,<sup>1</sup> for though ܡܬܬܬܝܢ means *prayer*, the commonly used ܡܬܬܬܝܢ ܡܬܬܬܝܢ means a place of prayer, i.e. *προσευχή*, which Rudolph, *Abhängigkeit*, 7, n.,<sup>2</sup> would take as the reference in the Qur'ānic passage. As we find ܡܬܬܬܝܢ = *chapel* in a S. Arabian inscription,<sup>3</sup> however, it is possible that the word first passed into S. Arabian and thence into the northern language.

### صَلَّى (*ṣallā*).

Of very frequent occurrence.

To pray.

Besides the verb we find in the Qur'ān صَلَّوْهُ *prayer*, مُصَلٍّ *one who prays*, and مَضَلَّى *place of prayer*. صَلَّى, however, is denominative from صَلَّوْهُ, as Sprenger, *Leben*, iii, 527, n. 2, had noted,<sup>4</sup> and صَلَّوْهُ itself seems to have been borrowed from an Aramaic source (Nöldeke, *Qurans*, 255, 281).

The origin, of course, is from ܡܬܬܬܝܢ = ܡܬܬܬܝܢ, as has been generally recognized,<sup>5</sup> for the Eth. ጸለጸ is from the same source (Nöldeke, *Neue Beiträge*, 36). It may have been from Jewish Aramaic but more probably from Syr.,<sup>6</sup> for the common phrase أقام الصلاة, as Wensinck, *Joden*, 105, notes, is good Syriac. It was an early borrowing (Horowitz, *JPN*, 185), used in the early poets and thus quite familiar

<sup>1</sup> Fraenkel, *Vocab.* 21; Dvořák, *Fremde*, 31; Schwally, *Idioticon*, 80, 125.

<sup>2</sup> See also Pautz, *Offenbarung*, 149.

<sup>3</sup> Horroel, *Sédonab. Orest.*, 125; Rossini, *Glossarium*, 224.

<sup>4</sup> The primary meaning of صَلَّى is *to roast*, cf. Heb. שָׁלַח; Eth. ጸለጸ. al-Khafāji, 124, seems to feel that صَلَّى is a borrowed form.

<sup>5</sup> Fraenkel, *Vocab.* 21; Wensinck, *Et. Art.* "Ṣalat"; Bell, *Origin*, 51, 91, 142; Pautz, *Offenbarung*, 149; Rudolph, *Abhängigkeit*, 56; Grünbaum, *EDMG*, xi, 275; Mittwoch, *Entstehungsgeschichte des islamischen Gebets*, pp. 6, 7 ff.; Zimmerer, *Akkad. Fremde*, 55; Ahrens, *Muhammed*, 117.

<sup>6</sup> Mingana, *Syriac Influence*, 86; Schwally, *Idioticon*, 80, 125.

in pre-Islamic days,<sup>1</sup> and the substantive  $\text{وَلَدٌ}$  *proccs* is found in the S. Arabian inscriptions (Rossini, *Glossarium*, 224).

$\text{صَنَمٌ}$  (*Sanam*).

vi, 74; vii, 134; xiv, 38; xxi, 58; xxvi, 71.

An idol.

Found only in the plu.  $\text{أَصْنَامٌ}$ , and only in relatively late passages. It is curious that it occurs only in connection with the Abraham legend, save in one passage (vii, 134), where it refers to the Canaanites.

As we find  $\text{صَنَمٌ}$  in the S. Arabian inscriptions,<sup>2</sup> D. H. Müller, *WZKM*, i, 30, would regard  $\text{صَنَمٌ}$  as a genuine Arabic word. It has, however, no explanation from Arabic material, and the philologists are driven to derive it from  $\text{شَمْنٌ}$  meaning  $\text{وَنٌ}$  (*LA*, xv, 241; al-Khafāfī, 124).

It was doubtless an early borrowing from Aramaic. The root  $\text{צלם}$  appears to be common Semitic,<sup>3</sup> cf. Akk. *salawu*<sup>4</sup> and Ar.  $\text{صَلَمٌ}$  *to cut off*, so Heb.  $\text{צלם}$ ; Phon.  $\text{צלם}$ ; Aram.  $\text{צלמא}$ ; Syr.  $\text{ܥܠܡܐ}$ , an *image*, would doubtless mean something *cut out* of wood or stone.  $\text{צלמא}$  and  $\text{צלמתא}$  occur not infrequently in the Nabataean inscriptions (*RES*, ii, 487, 477; Cook, *Glossary*, 101),<sup>5</sup> and it was from some such Aram. form that the word came into use in N. Arabia,<sup>6</sup> giving us the  $\text{صَنَمَات}$  we find in a Safaite inscription,<sup>7</sup> the  $\text{صَنَم}$  of the early Arabic poetry and of the Qur'ân, and perhaps a Nabataean  $\text{صَنَم}$  in an inscription from Madā'in Šālīḥ.<sup>8</sup>

<sup>1</sup> Nöldeke, *Neue Beiträge*, 29, and cf. Geyer, *Zwei Gedichte*, i, 203 = *Dīnār*, iv, 11.

<sup>2</sup> *CIS*, iv, No. ii, l. 4, and see Gildemeister, *ZDMG*, xxiv, 180; *RES*, ii, 485.

<sup>3</sup> But see Nöldeke, *ZDMG*, xi, 733.

<sup>4</sup> Zimmermann, *Akkad. Fremdw.*, 8.

<sup>5</sup> So the S. Arabian  $\text{صَلَمٌ}$  (Rossini, *Glossarium*, 224; *RES*, ii, 483).

<sup>6</sup> Fraenkel, *Fremdw.*, 273; Pautz, *Offenbarung*, 173, n. 2; Robertson Smith, *Kinship*, 300.

<sup>7</sup> Halévy, in *JA*, vii<sup>e</sup> série, xvii, 222.

<sup>8</sup> *RES*, ii, No. 1128.

صَوَاعٌ (*Ṣawāʿ*).

xii, 72.

A drinking cup.

It occurs only in the Joseph story for the king's drinking cup which was put in Benjamin's sack.

The word was a puzzle to the exegetes and we find a fine crop of variant readings—صاع, صوع, صاغ, صوغ, or صَوَاع, besides the accepted صَوَاع. Either صاع or صوع would make it mean a measure for grain, and صاغ or صوغ would probably mean something fashioned or moulded, e.g. a gold ornament.

The Muslim authorities take the word as Arabic, but Nöldeke has shown that it is the Eth. ጽዋዕ, which is actually the word used of Pharaoh's cup in the Joseph story of Gen. xl<sup>1</sup> in the Ethiopic Bible.

صَوَامِعٌ (*Ṣawāmīʿ*).

xxii, 41.

Plu. of صَوْمَعَةٌ a cloister.

The Commentators differ among themselves as to whether it stands for a Jewish, a Christian, or a Ṣābian place of worship. They agree, however, in deriving it from صاع (cf. Ibn Duraid, 166), and Fraenkel agrees,<sup>2</sup> thinking that originally it must have meant a high tapering building.<sup>3</sup> The difficulty of deriving it from صاع, however, is obvious, and al-Khafāʾi, 123, lists it as a borrowed word.

Its origin is apparently to be sought in S. Arabia, from the word that is behind the Eth. ጸዋዕጥ a *hermit's cell* (Nöldeke, *Beiträge*,

<sup>1</sup> *Neue Beiträge*, 55.<sup>2</sup> *Presidos*, 269.<sup>3</sup> It certainly has the meaning of *retreat* in such passages as *Apōkōf*, ix, 86; *Amāl*, ii, 79; *Jahiz*, *Moldein*, 161, and *Dozy*, *Supplément*, i, 245. So the Judaeo-Tunisian *ṢṢṢṢ* means *conspicuous* (Nöldeke, *Neue Beiträge*, 52). Lammens, *ROC*, ix (1904), pp. 35, 33, suggests that originally *صَوْمَعَةٌ* meant the *pillar* of a Stylite *seccia*.



52),<sup>2</sup> though we have as yet no S. Arabian word with which to compare it.

صُورَة (Sūra).

xl, 66; lxiv, 3; lxxxii, 8.

Form, picture.

We also find the denominative verb صَوَّرَ in iii, 4; vii, 10; xl, 66; lxiv, 3.

That the philologists had some difficulty with the word is evident from the *Lexicons*, cf. *LA*, vi, 143, 144. The word has no root in Arabia, for it does not seem possible to explain it from a *صورة* which means *to incline a thing towards* (cf. Heb. *סור* *to turn aside*, and the *sūru*, *to rebel* of the Amarna tablets).

Prænkcl, *Freudw.*, 272, suggests, therefore, that it is derived from the Syr. *ܣܘܪܐ*, *form, image, figure*, from a root *ܣܘܪ*, *to describe, picture, form* (cf. Heb. *סור* *to delineate*). In Aram. also *ܣܘܪܐ* and *ܣܘܪܐ* mean *picture, form*, and in the S. Arabian inscriptions we find *ṣwṛ* not infrequently with the meaning of *image*.<sup>3</sup> It is very probable that it was from S. Arabia that the word came into use in the North,<sup>4</sup> and doubtless at an early period, as it occurs in the early poetry.

صَوْم (Saum) and صِيَام (Siyām).

ii, 179, 183, 192; iv, 94; v, 91, 96; xix, 27; lviii, 5.

Fasting.

The verb occurs in ii, 180, 181, and the participle in xxxiii, 35.

صَام being obviously denominative from صوم.

It will be noticed that the passages are all late, and that the word is a technical religious term, which was doubtless borrowed from some outside source. That there were Jewish influences on the Qur'ānic

<sup>2</sup> Rudolph, *Abnāgigān*, 7 n.

<sup>3</sup> Vide Hummel, *Chrestomath*, 125; Mordtmann, *Hierog. Insch.*, 14, 16; Rossini, *Glossario*, 228.

<sup>4</sup> So Zimmermann, *Abhd. Freudw.*, 27.

teaching about fasting has been pointed out by Wensinck, *Joden*, 120 ff.,<sup>1</sup> while Sprenger, *Leben*, iii, 55 ff., has emphasized the Christian influence thereon. In Nöldeke-Schwally, i, 179-180, attention is drawn to the similarity of the Qur'anic teaching with fasting as practised among the Manichaeans, and Margoliouth, *Early Development*, 149, thinks its origin is to be sought in some system other than the Jewish or Christian, though doubtless influenced by both, so it is not easy to determine the origin of the word till we have ascertained the origin of the custom.

Fraenkel, *Vocab*, 20, would derive it from the Heb. צוּם,<sup>2</sup> but it is more likely to have come from Aram. צוּם, Syr. ܥܘܡܐ, which is also the source of the Eth. ጸመ (Nöldeke, *Neue Beiträge*, 36), and the Arm. Ժամ.<sup>3</sup> The Syr. form is the nearer phonologically to the Arabic and may thus be the immediate source, as Mingana, *Syriac Influence*, 86, urges. The word would seem to have been in use in Arabia before Muḥammad's day,<sup>4</sup> but whether fasting was known in other Arab communities than those of the Jews and Christians is uncertain.<sup>5</sup>

### طَاغُوت (Ṭāghūt).

ii, 257, 259; iv, 54, 63, 78; v, 65; xvi, 38; xxxix, 19.

Idolatry.

This curious word is used by Muḥammad to indicate an alternative to the worship of Allah, as Rāghib, *Mufradāt*, 307, recognizes. Men are warned to "serve Allah and avoid Ṭāghūt" (xvi, 38; xxxix, 19); those who disbelieve are said to fight in the way of Ṭāghūt and have Ṭāghūt as their patron (iv, 78; ii, 259); some seek oracles from Ṭāghūt (iv, 63), and the People of the Book are reproached because some of them, though they have a Revelation, yet believe in Ṭāghūt (iv, 54; v, 65).

It is thus clearly a technical religious term, but the Commentators know nothing certain about it. From Ṭab. and Bagh. on ii, 257, we

<sup>1</sup> Cf. Schwally, *Idioticon*, 74.

<sup>2</sup> Grünbaum, *EDMG*, xl, 273, is uncertain whether from Heb. or Aram.; cf. also Pate, *Offenbarung*, 160, n. 3.

<sup>3</sup> Häfischmann, *Arm. Gram.*, i, 306.

<sup>4</sup> Chetkic, *Naprdniya*, 179.

<sup>5</sup> Schwally, *Idioticon*, 74 n.: "Natürlich müssen auch die heidnischen Araber das Fasten als religiöse Übung gehabt haben, aber das vom Islam eingeführte Fasten empfanden sie als ein Novum."

learn that some thought it meant الشيطان, others الساحر or الكاهن, others أوثان or أصنام, and some thought it a name for al-Lāt and al-'Uzzā. The general opinion, however, is that it is a genuine Arabic word, a form فملوت from طنى *to go beyond the limit* (LA, xix, 292; TA, x, 225, and Rāghib, op. cit.). This is plausible, but hardly satisfactory, and we learn from as-Suyūṭī, *Itq.* 322; *Mutaw.* 37, that some of the early authorities recognized it as a loan-word from Abyssinian.

Geiger, 56, sought its origin in the Rabbinic שטות *error* which is sometimes used for idols, as in the Jerusalem Talmud, *Sanh.* x, 28<sup>a</sup>, אַי לָכֶם וּלְשִׁעוּתְכֶם "woe to you and to your idols", and whose cognate שטותא is frequently used in the Targums for idolatry,<sup>2</sup> a meaning easily developed from the primary verbal meaning of שטת *to go astray* (cf. Heb. שטת; Syr. ܫܬܐ; Ar. طنى).

Geiger has had many followers in this theory of a Jewish origin for Ṭāghūt,<sup>3</sup> but others have thought a Christian origin more probable. Schwally, *Idioticon*, 38, points out that whereas in Edessene Syriac the common form is ܬܚܬܐ meaning *error*, yet in the Christian-Palestinian dialect we find the form ܬܚܬܐ which gives quite as close an equivalent as the Targumic שטותא. The closest parallel, however, is the Eth. ጠጥ from an unused verbal root ጠጠ (the equivalent of طنى), which primitively means defection from the true religion, and then is used to name any superstitious beliefs, and also is a common word for idols, translating the εἰδωλα of both the LXX and N.T. It is probable, as Nöldeke, *Neue Beiträge*, 35, notes, that this word itself is ultimately derived from Aramaic, but we can be reasonably certain that as-Suyūṭī's authorities were right in giving the Arabic word an Abyssinian origin.<sup>4</sup>

<sup>2</sup> Geiger, 203, and see examples in Levy, *T.W.* i, 812.

<sup>3</sup> Von Krenser, *Idem*, 226, n.; Fraenkel, *Focob.* 23; Pautz, *Offenbarung*, 175; Rickmann, *Angelologie*, 48; MargoBouth, *ERS*, vi, 249; Hirschfeld, *Jüdische Elemente*, 65.

<sup>4</sup> Schulthess, *Lex.* 70. Mingana, *Syriac Influence*, 85, also holds to a Syr. origin for the word.

<sup>5</sup> Nöldeke, op. cit., 48. It should be noted, however, that in the incantation texts שטותא means *false deity*, which is very close to the Qur'ānic usage. Cf. Montgomery, *Aramaic Incantation Texts*, p. 290.

طَالُوتُ (*Tālūt*).

ii, 248, 250.

Saul.

Some of the early authorities know that it was a foreign word. Baiḍ. tells us that it is اسم عبرى, and al-Jawālīqī, *Mu'arrab*, 103; al-Khafāji, 128, give it as non-Arabic.

The Heb. word is טָלוּט,<sup>1</sup> and none of the Christian forms derived therefrom give us any parallel to طَالُوت. The philologists derive his name from طَال to be tall, evidently influenced by the Biblical story, as we see from Bagh. on ii, 248. Geiger, 182, suggested that طَالُوت was a rhyming formation from طَال to parallel جَالُوت. The word is not known earlier than the Qur'ān,<sup>2</sup> and would seem to be a formation of Muḥammad himself from טָלוּט, a name which he may not have heard or remembered correctly, and formed probably under the influence of طَال to rhyme with جَالُوت.<sup>3</sup>

طَبَعَ (*Ṭaba'a*).

iv, 154; vii, 98, 99; ix, 88, 94; x, 75; xvi, 110; xxx, 59; xl, 37; xlvii, 18; lxiii, 3.

To seal.

Only found in late Meccan and Madinan passages, and always in the technical religious sense of God "sealing up the hearts" of unbelievers.

The primitive meaning of the Semitic root seems to be to sink in, cf. Akk. *ṭabū*, to sink in, *ṭabbūu*, diver; Heb. טָבַע; Aram. טָבַע; Syr. *ṭabā*, to sink; Eth. *ṭṭṭ*, to dip, to immerse.<sup>4</sup> From this came

<sup>1</sup> This was known to the Commentators, e.g. ath-Tha'labī, *Qisas*, 185, says that his name in Heb. is טָלוּט בֶּן קָיִשׁ, which is a very fair representation of טָלוּט בֶּן קָיִשׁ.

<sup>2</sup> The occurrence in Sema'an'al is obviously not genuine; cf. Nöldeke, *ZA*, xxvii, 178.

<sup>3</sup> Horowitz, *KU*, 123; *JPN*, 163.

<sup>4</sup> Maybe the Ar. *ṭabā* root represents this primitive sense.

the more technical use for a die, e.g. Phon. טבע coin<sup>1</sup>; Akk. šimbu'u, signet-ring; Heb. טבעה signet; Syr. ܠܬܒܥ seal (σφραγίς) and coin (νόμισμα).

Fraenkel, *Fränke*, 193, pointed out that in this sense of sealing the Arabic verb is denominative from طابع which is derived from the Syr. ܬܒܥ. We actually find ܬܒܥ used in the sense of obstupefecit in Eph. Syr., ed. Overbeck, 95, l. 28—ܬܒܥ ܠܢܚܡܐ ܠܥܝܢܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ, and טבע occurs in the incantation texts (Montgomery, *Aramaic Incantation Texts*, Glossary, p. 105).

### طَبَقَ (Ṭabaq).

lxvii, 3; lxxi, 14; lxxxiv, 19.

Stage or degree.

The form طَباق used in lxvii, 3; lxxi, 14, is really the plu. of طَبَقَة.

It is used only of the stages of the heavens, both in a physical and a spiritual sense, and for this reason, Zimmern, *Akkad. Fremdw.*, 46, derives it directly from Mesopotamia, the Akk. tubuqtu, plu. tubuqāti, meaning Welträume (wohl in 7 Stufen übereinander gedacht).

### طَهَّرَ (Ṭahara).

Occurs very frequently, e.g. iii, 37; v, 45.

To make clean or pure.

The root itself is genuine Arabic, and may be compared with Aram. ܬܗܪܐ to be clean; ܬܗܪܐ, Syr. ܬܗܪܐ brightness; Heb. ִתְּהַר to be clean, pure; the S. Arabian ܬܗܪ in Hal, 682 (Rossini, *Glossarium*, 159), and the Ras Shamra ܬܗܪ.

In its technical sense of "to make religiously pure", however, there can be little doubt that it, like the Eth. አጥረ and ተጣረ (Nöldeke, *Neue Beiträge*, 36), has been influenced by Jewish usage. It will be remembered that ִתְּהַר is used frequently in Leviticus

<sup>1</sup> In Tyrian circles as early as the third century a.d. Cf. Harris, *Glossary*, 106.

<sup>2</sup> As Fraenkel notes, the un-Arabic form طابع is itself sufficient evidence that it is a borrowed form.

for ceremonial cleanness, and particularly in Ezekiel for moral cleanliness. Similar is its use in the Rabbinic writings, and in late passages Muhammad's use of the word is sometimes strikingly parallel to Rabbinic usage.

طُوبَى (Ṭūbā).

xiii, 28.

Good fortune, happiness.

The favourite theory among the philologists was that it came from

طِيب (Rāghib, *Mufradāt*, 312), though not all of them were happy with this solution as we see from Ṭab. on the passage, and both as-Suyūṭī, *Itq.* 323, and al-Jawālīqī, *Mu'arrab*, 103, quote authority for its being a foreign word.<sup>1</sup>

It is obviously the Syr. طܘܒ = μακάριος or μακαρισμός, as Fraenkel, *Vocab.* 24, saw,<sup>2</sup> which, of course, is connected with the common Semitic root טוּב, which appears in Arabic as طِيب<sup>3</sup> and S. Arabian as 𐩣𐩨𐩪.

طُور (Ṭūr).

ii, 60, 87; iv, 153; xix, 53; xx, 82; xxiii, 20; xxviii, 29, 46; lii, 1; xcv, 2.

Mt. Sinai.

Twice it is expressly coupled with مِيقَات, and except in lii, 1, where it might mean *mountain* in general, it is used only in connection with the experiences of the Israelites at Sinai.<sup>4</sup>

It was early recognized by the philologists as a foreign word. al-Jawālīqī, *Mu'arrab*, 100; Ibn Qutaiba, *Adab al-Kātib*, 527; as-Suyūṭī, *Muḥṣir*, i, 130; and Baid. on lii, 1, give it as a Syriac word, though others,

<sup>1</sup> They were uncertain, however, whether to regard it as Abyssinian or Indian—*Mudan*, 39, 51.

<sup>2</sup> So Mingana, *Syriac Influence*, 93; Drowān, *Freunde*, 18.

<sup>3</sup> Lagarde, *Übersicht*, 26, 69.

<sup>4</sup> See Künzlinger, "Tūr und Gabel im Qur'ān," in *Revue Orientaliste*, v (1927), pp. 58-67.

as we learn from as-Suyūṭī, *Itq.* 322, thought that it was a Nabataean word.

Heb. צור = πέτρα, from meaning a single rock or boulder, comes to have the sense of *cliff*, and Aram. ܐܘܪܐ is a *mountain*. So in the Targums ܐܘܪܐ ܕܫܢܝ is Mt. Sinai,<sup>1</sup> but the طور سيناء of the Qur'ān is obviously the Syr. ܐܘܪܐ ܕܫܢܝ which occurs beside ܐܘܪܐ ܕܫܢܝ.<sup>2</sup>

طُوفَان (Ṭūfān).

vii, 130; xxix, 13.

The Deluge.

The Commentators did not know what to make of it. Ṭab. tells us that some took it to mean *water*, others *death*, others a *torrent of rain*, others a *great storm*,<sup>3</sup> and so on, and from Zam. we learn that yet others thought it meant *smallpox*, or the *rinderpest* or a *plague of boils*.

Fraenkel, *Vocab.* 22, recognized that it was the Rabbinic טַבַּח which is used, e.g., by Onkelos in Gen. vii, and which occurs in the Talmud in connection with Noah's story (*Sanh.* 96<sup>a</sup>). Fraenkel's theory has been generally accepted,<sup>4</sup> but we find טַבַּח in Mandaeen meaning *deluge* in general (Nöldeke, *Mand. Gram.*, 22, 136, 309),<sup>5</sup> and Syr. ܐܘܪܐ is used of Noah's flood in Gen. vi, 17, and translates κατακλυσμός in the N.T., so that Mingana, *Syrian Influence*, 86, would derive the Arabic word from a Christian source.

The flood story was known before Muḥammad's time, and we find the word طُوفَان used in connection therewith in verses of al-A'ashā and Umayya b. Abī-ṣ-Ṣalt,<sup>6</sup> but it is hardly possible to decide whether it came into Arabic from a Jewish or a Christian source.

<sup>1</sup> Vide Onkelos on Ex. xix, 18.

<sup>2</sup> Fraenkel, *Vocab.* 21; Mingana, *Syrian Influence*, 86; and see Horowitz, *JPN.* 170; *KU.* 123 ff.; Guidi, *Dalla Seta*, 571.

<sup>3</sup> It can hardly be connected, however, with the Gk. τῶφαι.

<sup>4</sup> Hirschfeld, *Beiträge*, 45; Horowitz, *KU.* 23; Maasignon, *Lexique*, 82; Wellhausen, *EDMG.* lxxvii, 632.

<sup>5</sup> Also on the incantation bowls, cf. Montgomery, *Aramaic Incantation Texts*, Glossary, p. 290.

<sup>6</sup> Al-A'ashā in Geyer, *Zwei Gedichte*, i, 145 = *Dialects*, xiii, 59; Umayya, xxvi, 1; xxx, 10 (ed. Schulthess).



## طِين (Tīn).

iii, 43; v, 110; vi, 2; vii, 11; xvii, 63; xxiii, 12; xxviii, 38; xxxii, 6; xxxvii, 11; xxxviii, 71, 77; li, 33.

Clay.

The Qur'ān uses it particularly for the clay out of which man was created.

Jawhari and others take it to be from طان, but this verb is clearly denominative, and Fraenkel, *Fremdw.*, 8, is doubtless correct in thinking it a loan-word from N. Semitic.

We find טין *clay* in Jewish Aram. but not commonly used. The Syr. ܬܝܢ was much more widely used. From some source in the Mesopotamian area the word passed into Iranian, where we find the Phlv. ideogram 𐭮𐭥𐭩 *ti-na*, meaning *clay* or  *mud* (PPGI, 219; Frahang, *Glossary*, p. 119), and it was probably from the same source that it came as an early borrowing into Arabic, where we find it used in a general sense in the old poetry, e.g. *Ḥamāsa*, 712, l. 14.

## عَالَم (ʿĀlam).

Of very frequent occurrence (but only in the plu. عَالَمِينَ).<sup>1</sup>

The world, the universe.

The form is not Arabic as Fraenkel, *Vocab.*, 21, points out, and the attempts of the Muslim authorities to prove that it is genuine Arabic are not very successful.<sup>2</sup> Rāghib, *Mufradāt*, 348, quotes as

parallels طَائِع and خَائِم, but these are borrowings from ܬܝܢ and ܬܝܢ respectively (Fraenkel, *Fremdw.*, 252 and 123). Another indication

that the word is foreign is the plu. form عَالَمِينَ (Fraenkel, *Vocab.*, 21).

It is difficult, however, to decide whether the word was borrowed from Jewish or Christian sources.<sup>3</sup> Hirschfeld, *Beiträge*, 37, pleads for

<sup>1</sup> Fischer, *Glossar*, 86, shows that this plu. in the Qur'ān means "mankind".

<sup>2</sup> In S. Arabian, however, we have ʿl = *mundus* (Rossini, *Glossarium*, 207).

<sup>3</sup> That it was an early borrowing is clear from the fact that ʿl occurs in a monotheistic S. Arabian inscription published by Meertmann and Møller in *WZKM.*, x, 287; cf. p. 289 therein.

a Jewish origin,<sup>1</sup> and there is much to be said in favour of this. Heb. **עולם** means any duration of time, and in the Rabbinic writings it, like Aram. **עלמא**, comes to mean *age* or *world*, as e.g. **העולם הזה** "this world" as contrasted with the next **העולם הבא** (Levy, iii, 656). Grünbaum also points out, *ZDMG*, xxxix, 571, that the common Qur'anic **رب العالمين** is precisely the **רבון העולמים** of the Jewish liturgy. On the other hand, **עלמא** occurs in Palm. and **עלם** in Nab. inscriptions,<sup>2</sup> and the Syr. **ܥܠܡܐ**, which Fraenkel, *Vocab*, 21, suggested as its origin, means both *ἀῶν* and *κόσμος*, while the expression **ܟܠܝܢܝܬܐ** in the Christian-Palestinian dialect, is, as Schwally notes,<sup>3</sup> a curiously close parallel in form to the Qur'anic

**للعالمين**.

**عبد** ('*Abd*).

Of very frequent occurrence (also other forms, e.g. **عبادة**, etc.).

A worshipper.

The root is common Semitic, cf. Akk. **abdu**<sup>4</sup>; Heb. **עבד**; O.Aram. **עבר**; Syr. **ܥܒܪ**; Phon. **עבר**; Sab. **ܥܒܪ** (and perhaps Eth. **መበ**, Dillmann, *Lex*, 988).

The question of its being a loan-word in Arabic depends on the more fundamental question of the meaning of the root. If its primitive meaning is *to worship*, then the word retains this primitive meaning in Arabic, and all the others are derived meanings. There is reason, however, to doubt whether *worship* is the primitive meaning. In the O.Aram. **עבר** means *to make* or *to do*, and the same meaning is very common in Jewish Aram. and Syr. In Heb. **עָבַד** is *to work*,<sup>5</sup> and so **עֶבֶד** primarily means *worker*, as Nöldake has pointed out,<sup>6</sup> and the sense of *to serve* is derived from this.<sup>7</sup> With **עבר** meaning *to*

<sup>1</sup> So de Sacy, *J.A.*, 1829, p. 161 H. Peutz, *Offenbarung*, 105, n. 5, and see Sacco, *Credenze*, 28; Ahrens, *Mohammed*, 41, 129; Horowitz, *JPN*, 215.

<sup>2</sup> It occurs with the meaning of *age* or *time* in the Zenjirli inscription.

<sup>3</sup> *Idioticon*, 67, 68 = *la robe duvee*.

<sup>4</sup> Zimmer, *Akkad. Fremdw.*, 47.

<sup>5</sup> Notice particularly the Niph. **עָבַד** *to be killed*, used of land.

<sup>6</sup> *ZDMG*, xi, 741. He compares the Eth. **ገብረ** *to work* and **ገብር** *a labourer*.

<sup>7</sup> Geber, *Verba Denominativa*, p. 14.

serve, we get Heb. עֲבָד; Aram. ܥܒܕܐ; Syr. ܥܒܕ; Phon. עבד; and Akk. *abdu*, all meaning *slave* or *vassal*, like the Ar. عَبْد, Seb. ʿb̄d. From this it is a simple matter to see how with the developing cults עבד comes to be a *worshipper*, and עֲבַד to *worship*, i.e. to serve God.

The inscriptions from N. Arabia contain numerous examples of עבד joined with the name of a divinity, e.g. עבדדושרא = عبد الدوسر; عبد اللات = عבדلات; عبد مناة = عבدمناة; عبد ذى شرى; عبد العزى = عבدالعزى; عبد الله = عבداالله, to quote only from the Sinaitic inscriptions.<sup>1</sup> Also in the S. Arabian inscriptions we find ʿXšmʿn 'Abd 'Ashtar; ʿKallal 'Abd Kallal; ʿShams 'Abd Shams, etc.<sup>2</sup> It thus seems clear that the sense of *worship*, *worshipper* came to the Arabs from their neighbours in pre-Islamic times,<sup>3</sup> though it is a little doubtful whether we can be so definite as Fischer, *Glossar*, 77, in stating that it is from Jewish עבד.

عَبْرَى ('*Abqar*).

lv, 76.

A kind of rich carpet.

It occurs only in an early Meccan Sūra in a passage describing the delights of Paradise.

The exegetes were quite at a loss to explain the word. Zam. says that it refers to عَبْر, a town of the Jinn, which is the home of all wonderful things, and Tab., while telling us that عَبْرَى is the same as

<sup>1</sup> Cook, *Glossary*, 87, 88. For the Safaitic see עבדנא : עבדנא, etc., in Littmann, *Semitic Inscriptions*, 1904; Ryckmans, *Noms propres*, I, 155, 240, 241, and compare the Phon. examples in Harris' *Glossary*, 128, 129.

<sup>2</sup> *Vide* Flügel, *Index of South Arabian Names*, for references, and Rosmini, *Glossarium*, 201.

<sup>3</sup> It was commonly used in this sense in the old poetry, see Cheikh, *Nawādir*, 172. Ahrens, *Christliches*, 20, would derive عَبْرَى directly from the عَبْرَة; cf. Horowitz, *JPN*, 212.

ذراى or ذرباج, states that the Arabs called every wonderful thing عبقري.

It seems to be an Iranian word. Addai Sher, 114, suggests that it is the Pers. آب کار, i.e. آب کار, meaning "something splendid", from آب splendour and کار something made. That would be Phlv. آب = lustre, splendour<sup>1</sup> (cf. Skt. आभा) and کار = labour, affair<sup>2</sup> from Av. کار kār (cf. Skt. कार),<sup>3</sup> so Phlv. آب کار would mean a splendid or gorgeous piece of work. It must be admitted, however, that this derivation seems very artificial.

عَتِيق ('Atiq).

xxii, 30, 34.

Ancient.

It occurs only in a Madinan Sūra in a reference to the Ka'ba البيت

العتيق.

The exegetes had some trouble with the word, though they usually try to derive it from عَتَق, whose meaning, as commonly used in the old poetry, is *to be free*. The verb occurs in Akk. *etāqu*; Heb. עָתַק meaning *to move, to advance*, but the sense of *to be old* seems purely an Aram. development, and occurs only as an Aramaism in Hebrew.<sup>4</sup>

Aram. עָתַק, עָתַק; Syr. عَتَق are quite commonly used, and عَتَق, in the sense of *old*, occurs in a Palm. inscription of A.D. 193,<sup>5</sup> but Vollers, *ZDMG*, xlv, 354; li, 315, claims that the root owes this meaning to the Lat. *antiquus*, in which case the word probably came early into Arabic from an Aramaic source.<sup>6</sup>

<sup>1</sup> *PPGL*, 87, and cf. Horn, *Grundriss*, § 3.

<sup>2</sup> Wees, *Glossary*, 194, and Horn, *Grundriss*, § 831.

<sup>3</sup> Bartholomae, *AIW*, 444 ff.

<sup>4</sup> *BDB*, 801.

<sup>5</sup> de Vogüé, *Inscriptiones*, No. 8, l. 4, and cf. Lédzbarski, *Handbook*, 348; Ryckmans, *Nous progress*, i, 172.

<sup>6</sup> It was used in the early poetry, e.g. Al-A'ah (Geyer, *Zus. Gesichte*, i, 18) and *Mafaddaligat*, xxvi, 34.

عَدْن ('Adn).

ix, 73; xiii, 23; xvi, 33; xviii, 30; xix, 62; xx, 78; xxxv, 30; xxxviii, 50; xl, 8; lxi, 12; xcviii, 7.

Eden.

It is always found in the combination جنات عدن as *Garden of Eden*, and always used eschatologically, never in the sense of the earthly home of Adam and Eve. It is not found in the earliest Sûras, and is commonest in quite late passages. Muhammad apparently learned the phrase only in its later sense of *Paradise*, and in xxvi, 85, refers to it as جنة النعيم.

The general theory of the Muslim savants is that it is a genuine Arabic word from عَدْن to abide or stay in a place (*LA*, xvii, 150; *TA*, ix, 274), and Râghib, *Mufradât*, 328, says that عَدْن means استقرار. Some, however, recognised it as a loan-word, as we learn from as-Suyûtî, *Itq.* 323, though the authorities were divided as to whether it was Syriac or Greek.

Obviously جنات عدن represents the Heb. גֶּן עֵדֶן, and as גֶּן is properly *delight, pleasure* (the Gk. ἡδονή),<sup>1</sup> the جنة النعيم of xxvi, 85, is a very fair translation. The Arabic equivalent of גֶּן, however, is عَدْن, with its derivatives عَدَن and عَذْنَة *delicacy, softness*, which clearly disposes of the theory of the Lexicographers of a derivation from عَدْن.

Marraconi, *Refutationes*, 315, claimed that the derivation of the Arabic word was directly from the Heb. and this has been accepted by many later writers,<sup>2</sup> though Geiger, 47, admits that it is only in the later Rabbinic writings that גֶּן means a heavenly abode. It is possible, however, that it came from the Syr. ܥܕܢ, which is used not

<sup>1</sup> Cf. גֶּן to be soft, and the Hiph. to lie delicately, voluptuously. Syon, *Eigen-namen*, 14, however, wants to derive it from Babylonian *Edina* meaning field or steppe.

<sup>2</sup> De Sacy in *JA*, 1829, vol. iv, pp. 175, 176; Pauts, *Offenbarung*, 315 n.; Sacco, *Credence*, 163.

only of the earthly Eden of Genesis but also of Paradise, and of that blessed state into which Christ brings men during their earthly sojournings.<sup>1</sup> It was from the Syr. that the Arm. *արթ*<sup>2</sup> was derived, but one must admit with Horowitz, *Paradies*, 7, that the Syriac word was not so commonly used as the Rabbinic *עֲרֵב*, and the probabilities are thus in favour of a Jewish derivation.

*عَرُوبُ* ('*Arūb*).

lvi, 36.

Pleasing.

The word is found only in an early Meccan passage describing the delights of Paradise, where the ever-virgin spouses are *عُرُبَا أَتْرَابَا*, which is said to mean that they will be well pleasing to their Lords and of equal age with them.

The difficulty, of course, is to derive it from the Ar. root *عرب*, which does not normally have any meaning which we can connect with *عروب* in this sense. For this reason Sprenger, *Leben*, ii, 508, n., suggested that it was to be explained from Heb. *עֲרֵב*, one of the meanings of which is *to be sweet, pleasing*, used, e.g., in Ex. xvi, 37; Cant. ii, 14, very much as in the Qur'anic passage. So in the Targums *עֲרֵב* means *sweet, pleasing* (Levy, *TH*, ii, 240), but the word is not a common one, and it is not easy to suggest how it came to the Arabs. It is commonly used in the old poetry, which would point to an early borrowing.

*عَزَّرَ* ('*Aszara*).

v, 15; vii, 156; xlviii, 9.

To help.

It is used only in late passages in the technical sense of giving aid in religious matters.

Obviously it is not used in the normal sense of *to correct* or *punish*,

<sup>1</sup> Vide Andree, *Ursprung*, 151.

<sup>2</sup> Hübnermann, *ZDMG*, xlv, 231; *Arm. Gramm.*, i, 300. In the old version of Genesis, however, the word used is *hēdēd*, which is obviously from the Greek *ἑδδα*.

nor can it be a normal development of *عَزَرَ* to *reprove, blame*. The Lexicons are forced to illustrate this Qur'ānic use of the word from the Ḥadīth whose usage is obviously dependent on the Qur'ān itself (*LA*, vi, 237).

It thus seems probable that the verb is denominative, formed from a borrowed *עֲזַר* or *עֲזַרְתִּי* meaning *help, succour*, which would have come to Muḥammad from his contact with the Jewish communities.<sup>1</sup> As the Heb. and Phon. *עָזַר*; Aram. *עָרַר*; Syr. *ܥܕܪ* are cognate with the Ar. *عَازَرَ* to *aid*, it is possible to consider *عَزَرَ* as a by-form of *عَازَرَ*, just as *عَازَرَ* occurs, though infrequently, beside *عָرַر* in the Palm. inscriptions,<sup>2</sup> but the fact that it is *عَزَرَ* and not *عَرَّرَ* which means *to help* is against this, and in favour of its being a denominative.

*عُزَيْر* ('*Uzair*).

ix, 30.

Exra.

The reference is to the Biblical Exra,<sup>3</sup> and the name was recognized by the philologists as foreign. *al-Jawālīqī*, *Ma'arraf*, 105, for example, recognizes it as Hebrew.

The form of the name is difficult to explain. The Heb. is *עֲזַרְיָה* and none of the Christian forms taken from this help us to explain

*عُزَيْر*. Finkel, *MW*, xvi, 306 suggests that it is a misreading for *عَزِيز* from Ps. ii, 7, but this does not seem possible. Majdi Bey in the *Bulletin de la Soc. Khédiviale de Géographie*, vii<sup>e</sup> sér., No. 3 (1908), p. 8, claims that it represents *Osiris*, but this is absurd. Casanova, *JA*, ccv (1924), p. 360, would derive it from *עֲזַרְיָה* or *עֲזַרְיָה*, but all the probabilities are that it stands for *עֲזַרְיָה*, and the form may be due to Muḥammad himself not properly grasping the name,<sup>4</sup> or possibly

<sup>1</sup> So Horowitz, *JPN*, 214.

<sup>2</sup> Lidzbarski, *Handbuch*, 388.

<sup>3</sup> Baḥ. on the passage tells us that the Jews repudiated with some asperity the statement of the Qur'ān that they called Exra the Son of God.

<sup>4</sup> See also Horowitz, *KU*, 127, 187; *JPN*, 169; Künstlinger, *GLZ*, xxv (1932), 381-3.



giving it deliberately the contemptuous diminutive form. A comparison with the Mandæan Elizar<sup>1</sup> is too remote to be fruitful.

عَفْرَتٌ ('*Ifrit*).

xxvii, 39.

Demon.

The philologists would derive it from *عفر* to rub with dust, and tell us that the word is applied to Jinn or to men as meaning one who rolls his adversary in the dust (cf. *Ld.* vi, 263). That the philologists had difficulty with it is evident from the number of possible forms given by Ibn Khālawaiḥ, 106.

Grimme, *Zd.* xxvi, 167, 168, suggests that the word was formed under S. Arabian influence, but there seems nothing in this, and Barth, *ZDMG*, xlviii, 17, would take it as a genuine Arabic word.<sup>2</sup> Hess, *ZS.* ii, 220, and Vollers, *ZDMG*, I, 646, however, have shown that it is Persian, derived from Phlv. *āfrīdan*<sup>3</sup> (cf. Av. *𐬀𐬭𐬀𐬭𐬀𐬎𐬌* *āfrīnāē*<sup>4</sup>), which in Mod. Pers. is *آفرید*, the participle from *آفریدن* to create, Paz. *āfrīdan*, Phlv. *𐬀𐬭𐬀𐬭𐬀𐬎𐬌* (*Shikand, Glossary*, 226), and used like the Ar. *مخلوق* for creature.

عِلْيُون ('*Ilīyūn*).

lxxiii, 18, 19.

It is supposed to be the name of a place in the upper part of the heavens (or the name of the upper part of the heavens itself), where the Register of men's good actions is preserved. Some said it was the angel court (*اسم دیوان الملائكة*), *Ld.* xix, 327; others that it means the heights (*Tab. in loco*), and others, arguing that *كتاب مر قوم* in v, 20 interprets 'Ilīyūn, said it meant a book (*Bagh*).

<sup>1</sup> This Elizar appears as the chief of all priests; cf. Lidzbarski, *Johannesevangel.* ii, 78 f.

<sup>2</sup> Vide also his *Nominalbildung*, § 260.

<sup>3</sup> Horn, *Grundriss*, § 38, and cf. Vollers, *Lex.* i, 44.

<sup>4</sup> Reichelt, *Avestisches Elementarbuch*, Glossary, 422.

Fraenkel, *Vocab.* 23, was doubtless right in taking it to be the Heb. עֵלְיוֹן, which is used as an appellation of God among both Hebrews and Phoenicians,<sup>1</sup> and as meaning *higher* or *upper* is used of chambers of a house (Ex. xli, 7; xlii, 5), and in the Rabbinic writings refers to things heavenly as opposed to things earthly (Levy, *Wörterbuch*, iii, 653).<sup>2</sup>

Grimme, *ZA.* xxvi, 163, wants to connect it with Eth. **ḏaf**, whose participle, he says, means *bunt gefärbt*, and would refer it to the spotted pages of the books. There is little doubt, however, that we must regard it as a borrowing from the Jews.

عماد (*ʿImād*).

xiii, 2; xxxi, 9; civ, 9 (sing. عَمَدٌ); lxxxix, 6.

A column or pole.

The word can hardly be derived from the Arabic verbal root عَمَدَ to *afflict*, and was apparently borrowed from the Aramaic.

Zimmern, *Akkad. Fremdw.* 31, goes back to an Akk. *imdu* meaning a *support* for a house or a wall, from a root *emēdu*, *ʿmd*, to *stand*, which he would consider as having influenced the Canaanitish and Aramaean areas, whence we find Heb. עֲמֻדָּה; Phon. עֲמֻדָּה *pillar*, and Aram. ܥܡܘܕܐ; Palm. ܥܡܘܕܐ; Syr. ܥܡܘܕܐ *pillar*. If so it must also have influenced the S. Arabian area, for there we find Seb. ʿḏm (D. H. Müller, *Epigraphische Denkmäler aus Abessinien*, 80)<sup>3</sup> and Eth. ʿḏm, also meaning *pillar*.

From the Aramaic, according to this theory, would have come the Ar. عمود a *pillar*, and thence the denominative verb عَمَدَ to *prop*, from which the Qur'ānic عَادَ would have been derived. In this case it would have been an early borrowing.

<sup>1</sup> Hoffmann, *Phöniciische Inschriften*, pp. 48, 50, and Philo Byblinus in Eusebius, *Prep. Evang.*, i, 80 (ed. Gaisford), ἀνά τεθροον γινώσκαι τὴν Ἐλκὴν καλοῦμενος Ὑψίστος.

<sup>2</sup> Nöldeke, *Neue Beiträge*, 28, and Horowitz, *JPN*, 215, agree that the origin was Jewish.

<sup>3</sup> Cf. Rossetti, *Glossarietti*, 206; Ryckmans, *Nouveaux propos*, i, 166.

## عِمْرَانُ ('Imrān).

iii, 30, 31; lxvi, 12.

Imrān, the father of Moses, Aaron, and Miriam.

In these passages we have the well-known confusion between Miriam the sister of Moses and Aaron, and Miriam the mother of our Lord, and in spite of the attempts at defence made by Geroch,<sup>1</sup> Sale,<sup>2</sup> and Weil,<sup>3</sup> we have no need to look elsewhere than the עִמְרָן of the O.T. for the ultimate source of the name, though the direct borrowing would seem to have been from the Syr. عِمْرَان.

Syuz, *Eigennamen*, 60, would take it as a genuine Arabic name applied to עִמְרָן because the name seems to be a formation from

عمر, and used in pre-Islamic times. Ibn Duraid, *Ishtiqāq*, 314, tells us

of an عمران among the Qudā'a, and Ibn Qutaiba, *Ma'ārif*, 223, speaks

of an عمران بن مخزوم at Mecca. D. H. Müller, *WZKM*, i, 25, says

the name was known in S. Arabia, and evidence for its existence in N. Arabia is found in a Greek inscription from the Hauran given by Lidzbarski, *Ephemeris*, ii, 331, which reads Αὐθου Σαλέμου καὶ Ἐμράνου Βάσσου, as well as the Abū 'Imrān mentioned in Al-A'shā.<sup>4</sup> Horovitz, *KU*, 128, also quotes Littmann's unpublished second volume No. 270 for an occurrence of the name in the Safaitic inscriptions (cf. Ryckmans, *Noms propres*, i, 167).

This, however, hardly affects the Qur'ānic name, for though we may agree that there was an early Arabic name of this form, it is surely clear, as both Lidzbarski and Horovitz note, that the Qur'ānic name came to Muḥammad from his Jewish or Christian sources, though in the form it takes he may have been influenced by the Arabic name (Horovitz, *JPN*, 159).

## عَنْكَبُوت ('Ankabūt).

xxix, 40.

Spider.

<sup>1</sup> *Christologie*, pp. 22-3, followed by Sayous, *Jésus-Christ d'après Mahomet*, Paris, 1880, pp. 25, 36.

<sup>2</sup> *Koran*, p. 46, n. 2.

<sup>3</sup> *Muḥammad der Prophet*, 1843, p. 195, n.

<sup>4</sup> *Dīwān* (ed. Geyer), xxvii, 18.

The ending **سوت** would suggest that it is of Aram. origin (Geiger, 45), and this is confirmed by the fact that the Heb. is **עֲבֹשִׁי**, where the Heb. **ש** would lead us to expect a **ث** in Arabic, as e.g. **فَرَعَش** and **ثُلج** and **ثُلج**; **برغوث**, etc.

The form in the Targams is **עֲבֹשִׁי** or **עֲבֹשִׁי**, as in **קִיין עֲבֹשִׁי** *spider's web*, and it was probably from some Aram. form that it entered Arabic.<sup>1</sup> The word occurs with **ن** already in the N. Arabian inscriptions (Jausen and Savignac, *Mission*, 25).<sup>2</sup>

**عِيدٌ** (*Īd*).

v, 114.

A festival.

This sole occurrence is in the latest Madinan Sūra in connection with Muhammad's curious confusion on the Lord's supper.

The Lexicons try to derive it from **عَاد**, though as we see from the discussion of al-Azhari in *Ld*, iv, 314, they were somewhat in difficulties over it. Fraenkel, *Fremde*, 276, pointed out that it has no derivation in Arabic, and it was doubtless borrowed from the Syr. **עִידָא**,<sup>3</sup> though the root is common Semitic, and the Targumic **עִידָא** is not impossible as the source. It would have been an early borrowing, for already in the Minaean inscriptions **𐩦𐩣𐩪𐩬** means *festum instituit* (Rossini, *Glossarium*, 205).

**عِيسَى** (*Īsā*).

ii, 81, 130, 254; iii, 40-8, 52, 78; iv, 158-169; v, 50, 82, 109-116; vi, 85; xix, 35; xxxiii, 7; xlii, 11; xliii, 68; lvii, 27; lxi, 6, 14.

Jesus.

The majority of these passages are late. The name is generally

<sup>1</sup> Vide BDB, 747.

<sup>2</sup> Vide Hess, *Die Entzifferung der thomasiischen Inschriften*, No. 153.

<sup>3</sup> Cf. Cheikh, *Nasrūniya*, 173; Fischer, *Glossar*, 80.

عيسى بن مريم, and is frequently accompanied by characteristic N.T. titles, e.g. *روح الله*; *كلمة الله*; *المسيح*.

Many Muslim authorities take the word as Arabic and derive it from *عيس* to be a dingy white, whence *عيس* a reddish whiteness (Lane, sub voc.), or from *عيس* meaning a stallion's urine; so Rāghib, *Mufradāt*, 359 (cf. *LA*, viii, 31). Zam. on iii, 40, however, dismisses these suggestions with some scorn,<sup>1</sup> and there were many who recognized it as a foreign word.<sup>2</sup> al-Jawālīqī, *Mu'arrab*, 105; al-Khafājī, 134, give it as such, and in *LA*, viii, 30 ff. we read that Sībawaih, Ibn Sida, Jawharī, and az-Zajjāj classed it as *معرّب*. Jawharī, *Siṣṣāh*, sub voc., gives it as Syriac, but Baiḍ. on ii, 81, says it is Hebrew.

The name is still a puzzle to scholarship. Some have suggested that it is really Esau *עֵשָׂו*, and was learned by Muḥammad from Jews who called Jesus so out of hatred.<sup>3</sup> There is no evidence, however, that Jews ever referred to Jesus by this name. Others take it as a rhyming formation to correspond with *موسى* and *يحيى* on the analogy of Hārūn and Qārūn; Hārūt and Mārūt; Yājūj and Mājūj, etc. There may be some truth in this.<sup>4</sup> Derenbourg, *REJ*, xviii, 128, after pointing out how the Tetragrammaton *יהוה* in Gk. became *Ιηου*, suggests that perhaps *יְהוֹשֻׁעַ* "in à la manière occidentale" has produced *عيسى*, but this is hardly likely.

Fraenkel, *WZKM*, iv, 334, 335, suggests that the name *عيسى* may have been so formed from *عيسى* by Christians in Arabia before

<sup>1</sup> Baiḍ. follows Zam. in this. Zwemer, *Muslim Christ*, 34, has quite misunderstood Baiḍ. on this point. Baiḍ. does not argue for a derivation from *عيس*, but definitely repudiates it. al-'Uklarī, *Iḥdā*, i, 164, says clearly *لا يعرف له اشتقاق*.

<sup>2</sup> See the discussion in Abū Ḥayyān, *Bahr*, i, 297.

<sup>3</sup> This was suggested by Rüdiger (Fraenkel, *WZKM*, iv, 334, n.) and by Landauer (Nöldeke, *EDMG*, xli, 720, n.), and is set forth again by Fanta, *Offenbarung*, 191. The case against it is elaborated by Derenbourg, *REJ*, xviii, 127, and Rudolph, *Abhängigkeit*, 66.

<sup>4</sup> This theory was elaborated by Lowenthal in 1861, cf. *NW*, i, 267-268, and Ahrens, *Christliches*, 25.

Muḥammad. It is not unusual to find Arabic using an initial **ʾ** in words borrowed from Aram.,<sup>1</sup> and the dropping of final **ʾ** is evidenced by the form *Yisho* of the Manichaean "kōktürkish" fragments<sup>2</sup> from Turfan,<sup>3</sup> and the late Jewish **יִשׁוֹ** for **יֵשׁוּעַ** (Levy, *Wörterbuch*, II, 272). The form *ʿIsa*, however, does not occur earlier than the Qur'ān,<sup>4</sup> whereas **يسوع** appears to have been used in personal names at an early period, cf. *Aghānī*, xx, 128.

Till further information comes to hand we shall have to content ourselves with regarding it as some form of "konsonanten permutation" <sup>5</sup> due, maybe, to Muḥammad himself, and perhaps influenced, as Horowitz, *KU*, 128, suggests, by Nestorian pronunciation.

### فَاجِرٌ (*Fājir*).

lxxi, 28; pln. فَجْرَةٌ, lxxx, 42, and فَجَارٌ, xxviii, 27; lxxxii, 14; lxxxiii, 7.

Wicked.

With this must be taken the verb فَجَرَ to act wickedly, lxxv, 5, and فَجُورٌ wickedness, xci, 8.

This set of words, as Ahrens, *Christliches*, 31, notes, has nothing to do with the root فَجَرَ to break forth or its derivatives. Rather we have here a development from a word borrowed from the Syr. ܦܝܬܐ which literally means a body or corpse, but from which were formed the technical words of Christian theology, ܢܝܦܝܬܐ *corporalis*, and ܠܢܝܦܝܬܐ *corporalitas*, referring to the sinful body, the flesh that wars against the spirit. Thus in 2 Pet. i, 13, ܡܬܝܢ ܠܦܝܬܐ = ἐν τούτῳ τῷ σκηνώματι, and in 1 Cor. iii, 3, ܢܝܦܝܬܐ = σωματικός, and in

<sup>1</sup> Examples in Vollers, *EDMG*, xlv, 362.

<sup>2</sup> So sometimes in the Iranian and Sogdian Manichaean fragments, see Henning, *Manichaica*, II, 70, and *Manichäische Beischrift*, 142.

<sup>3</sup> Le Coq in *SBZW*, Berlin, 1909, p. 1063; cf. also the Arm. Իշու.

<sup>4</sup> But note the monastery in S. Syria, mentioned by Mingana, *Syriac Influence*, 84, which as early as A.D. 571 seems to have borne the name ʿIsāya.

<sup>5</sup> Bittner, *WZKM*, xv, 365.

this technical sense it may very well have been in use among the Christian Arabs long before the time of Islam.

### فَاطِرٌ (*Fāfir*).

vi, 14; xii, 102; xiv, 11; xxxv, 1; xxxix, 47; xlii, 9.

Creator.

It occurs only in the stereotyped phrase فاطر السموات والأرض.

The root فطر is to cleave or split, and from this we have several forms in the Qur'ān, viz. فُطِرَ a fissure, تَفَطَّرَ to be rent asunder, etc. On the other hand, فَطَرَ to create (cf. فِطْرَةٌ, xxx, 29), is a denominative from فاطر.

The primary sense is common Semitic, cf. Akk. *paṭāru*, to cleave, Heb. פטר, Phon. פטר to remove, Syr. ܦܬܪ to release, etc. The meaning of to create, however, is peculiar to Ethiopic, and as Nöldeke, *Neue Beiträge*, 49, shows, the Ar. فاطر is derived from ሩጣፍ though Arabicized in its form.<sup>1</sup>

### فَتَحَ (*Fatḥ*).

xxvi, 118; xxxii, 28.

Judgment, decision.

The verb فَتَحَ to open, with its derivatives, is commonly used and is genuine Arabic, but in these two passages<sup>2</sup> where it has a peculiar technical meaning, Muhammad seems to be using, as Horovitz, *KU*, 18, n., noted, an Eth. word ፍትሐ, which had become specialized in this sense and is used almost exclusively of legal affairs, e.g. ፈትሐ to give judgment; ተፈትሐ iudicari; ተፋትሐ litigare; ፍትሐት iudicium.

<sup>1</sup> That the early authorities felt that the word was foreign is clear from the tradition about Ibn 'Abbās in *LA*, vi, 362, already referred to in our Introduction, p. 7.

<sup>2</sup> Horovitz would add ex. 1, إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ, but as this apparently refers to the conquest of Mecca (Nöldeke-Schwally, i, 218), it would seem to mean victory rather than judgment in the technical legal sense of the other passages.



and 𐤒𐤕𐤁 which is both *iudicium* and *sententia iudicis*. This sense had already become domiciled in S. Arabia, as we see from the use of 𐩣𐩪𐩠 in the inscriptions (Rossini, *Glossarium*, 221).

فَخَّارٌ (*Fakhkhār*).

lv, 13.

Potter's clay.

The passage refers to the creation of man, and that it means *earthenware* is the general consensus of the authorities (cf. as-Sijistānī, 245; Rāghib, *Mufradāt*, 380).

It is obvious that it cannot be derived from the verbal root 𐤒𐤕𐤁<sup>1</sup> and Fränkel, *Vocab*, 22, compared it with 𐤒𐤕𐤁 an earthenware pot, which occurs as a loan-word in the Jewish 𐤒𐤕𐤁.<sup>2</sup> The Syr. 𐤒𐤕𐤁<sup>3</sup> is a word in fairly common use and translates *κεραμεύς* (cf. 𐤒𐤕𐤁 𐤒𐤕𐤁 = *γῆ κεραμική*), and there can be little doubt that it is the origin of the Arabic word,<sup>4</sup> though Horovitz, *JPN*, 216, withholds judgment as to whether it is of Jewish or Christian origin.

فُرَاتٌ (*Furāt*).

xxv, 55; xxxv, 13; lxxvii, 27.

Sweet river water.

The passages are all Meccan and refer to the sweet river water as opposed to the salt water of the sea, and in the two latter passages the reference is apparently to some cosmological myth.

In any case the word فُرَاتٌ is derived from the river Euphrates (Horovitz, *KU*, 130), which from the Sumerian *Puru-nun*, "great water," appears in Akk. as *Parattu*, or *Purāt*,<sup>5</sup> and in O.Pers. as *Ufrātu*,<sup>6</sup>

<sup>1</sup> Nöldeke, *Mon. Gramm.*, 120, n. 2.

<sup>2</sup> Fränkel, *Freud*, 70; but cf. 𐤒𐤕𐤁 in Dan. ii, 41.

<sup>3</sup> This itself may be of Akk. origin, see Zimmern, *Akkad. Fremd*, 26.

<sup>4</sup> Nöldeke, *Neue Beiträge*, 45, n. 2; Völlers, *ZDMG*, li, 324; Fränkel, *Freud*, 257.

<sup>5</sup> Delitzsch, *Paradies*, 169 ff.

<sup>6</sup> Spiegel, *Die altpersischen Keilschriftenschriften*, p. 211, and cf. Mallat, *Grammaire du vieux Pers.*, p. 164.

whence the Gk. *Ευφράτης*. From the Akk. come the Heb. פַּרְדֵּי and Syr. ܦܪܕܝܬܐ, whence in all probability the Ar. فُرَات, if indeed this was not an early borrowing from Mesopotamia.

فِرْدَوْس (Firdaws).

xviii, 107; xxiii, 11.

Paradise.

The authorities are agreed that it means a garden—بستان (Jawharī, *Siḥāḥ*, i, 467; *LA*, viii, 43), but they differed considerably as to what sort of a garden it means.<sup>1</sup> There are also divers opinions as to its precise location and significance as referring to the celestial Paradise.

It was early recognized as foreign (Siddiqi, *Studien*, 13, and note Fraenkel's remark, *Fremde*, 149), though some claimed that it was genuine Arabic derived from فَرْدَسَة meaning *width* or *amplitude*.<sup>2</sup>

Some said it was Nabataean,<sup>3</sup> where the reference is possibly to the פַּרְדֵּי of late Jewish legend. 'Ikrima held that it was Ethiopic,<sup>4</sup> and many said it was Syriac,<sup>5</sup> but the favourite theory among the philologists was that it was of Greek origin. as-Suyūṭī, *Itq*, 323; *Muṣṣir*, i, 130, 134, gives this as the prevalent theory, it is given by al-Jawāliqī, 110; ath-Tha'ālibī, *Fiqh*, 318; and al-Khaṣāfī, 148, and we learn from the Lexicons (cf. *LA*, viii, 44) that it was supported by such authorities as az-Zajjāj, Mujaḥid, Ibn Sida, and al-Kalbī.

Obviously فِرْدَوْس represents the Gk. *παράδεισος*, and on the ground of the plu. فِرَادِيس G. Hoffmann<sup>6</sup> would derive it directly from the Greek. It seems, however, merely a coincidence that this

<sup>1</sup> Lane, *Ler*, 2366; and Tab. on xviii, 107.

<sup>2</sup> Vide Qāmūs, sub voc. *LA*, viii, 44; *TA*, iv, 206. This was the theory of al-Harrā' and it was supposed to be supported by the fact that it occurs as a name for Damascus. The verse of Jarir quoted in Belkī, *Mu'jam*, p. 388, is post-Islamic, however, and doubtless influenced by the Qur'ān.

<sup>3</sup> as-Suddī in al-Jawāliqī, *Mu'arrad*, 110.

<sup>4</sup> Bagh. on xviii, 107.

<sup>5</sup> Qāmūs, sub voc. *TA*, iv, 105, and al-Jawāliqī.

<sup>6</sup> *EDMG*, xxii, 761, n.; Lagarde, *GA*, 76 and 210; Pauts, *Offenbarung*, 215, n.; but see A. Müller in Bezaenberger's *Beiträge*, 280, n.

plu. form (which is not uncommon in borrowed words, e.g. صناديق; خنازير, etc.), is so close in sound to the Greek word, and it is unlikely that it came directly into Arabic from Greek.

The original word is Iranian, the Av. *pairidaēza*, which in the plu. means a "circular enclosure".<sup>1</sup> Xenophon introduced the word into Greek, and uses it of the parks and gardens of the Persian Kings, e.g. *Anab.* i, ii, 7, etc. After this date it is used fairly frequently, and in the LXX is sometimes used to translate גן or פארדיס. But it was also borrowed into other languages.<sup>2</sup> In late Arkk. we find *paridisa*,<sup>3</sup> and in Heb. פארדיס a park or garden, also in Aram. the פארדיס of the Targums, and Syr. ܦܪܕܝܫ commonly mean garden and are of Iranian origin,<sup>4</sup> like the Arm. պարտէզ.<sup>5</sup>

Tisdall, *Sources*, 126, thought that فردوس was borrowed from late Heb., but in the sense of Paradise it is very rarely used in Heb.<sup>6</sup> Its origin is almost certainly Christian, and probably Syriac, for ܦܪܕܝܫ was very commonly used for the abode of the Blessed, and could easily have been learned by the Arabs from the Aram. speaking Christians of Mesopotamia or N. Arabia.<sup>7</sup> Vollers, *ZDMG*, i, 646, suggests that possibly the plu. form فراديس was the form that was borrowed, and فردوس later formed from this.

It was a pre-Islamic borrowing, and possibly occurs in the Thamudic inscriptions.<sup>8</sup>

<sup>1</sup> Bartholomae, *AIF*, 365; Haug, *Paride*, 5. It survives in Mod. Pers. باير garden (Horn, *Grundriss*, § 279), and Kurdish برر garden (cf. Justi, *Die kurd. Sprachen*, 29).

<sup>2</sup> This makes it the more strange that Liddell and Scott should have considered the word Semitic.

<sup>3</sup> Taledi, in *JA*, cxxvi (1936), p. 250.

<sup>4</sup> *Zd.*, vi, 290. On the suggested Semitic origin of the Avestic word, see Delitzsch, *Paradies*, 96, 98, and Nöldeke thereon in *ZDMG*, xxxvi, 182.

<sup>5</sup> The Syr. ܦܪܕܝܫ, besides Arm. պարտէզ and Pers. بايربان for garden, is conclusive evidence of the Iranian origin, بان, being the Phlv. 𐭎𐭕𐭎𐭕, a protector, or keeper (Horn, *Grundriss*, § 176; Nyberg, *Glossar*, 169).

<sup>6</sup> Hübischmann, *Arm. Gramm.*, i, 239; Lagarde, *Arménische Studien*, § 1578.

<sup>7</sup> As Horowitz, *Paradies*, 7, notes. Cf. also Schaeder in *Der Islam*, xiii, 326.

<sup>8</sup> Horowitz, *Paradies*, 7; Grünbaum, *ZDMG*, xxxix, 581; Geiger, 46; Franke, *Vocab.*, 26; Sacco, *Crodezza*, 163, n.

<sup>9</sup> פארדיס, cf. Littmann, *Einlieferung*, 45.

فِرْعَوْن (Firaun).

Occurs some seventy-four times, e.g. ii, 46.

Pharaoh.

The Commentators tell us that Firaun was the title of the kings of the Amalekites,<sup>1</sup> just as Chosroes and Caesar were titles of the kings of Persia and Roun (Tab. and Baid. on ii, 46). It was thus recognized as a foreign word taken over into Arabic (Sibawaih in Siddiqi, *Studies*, 20, and al-Jawālīqī, *Mu'arrab*, 112).

Hirschfeld, *New Researches*, 13, thinks that it came to Arabic from Hebrew, the form being due to a misreading of פֶּרַעַן as פֶּרַעִין, but there is no need to descend to such subtleties when

we note that the Christian forms give us the final ن. In Gk. it is Φαραὼν, in Syr. ܦܪܥܐ, and in Eth. ፈርዖን. The probabilities are that it was borrowed from Syriac (Mingana, *Syriac Influence*, 81; Sprenger, *Leben*, i, 66; Horovitz, *JPN*, 169).

There does not seem to be any well authenticated example of the word in pre-Islamic times, for the oft quoted examples from Zuhair and Umayya are spurious.<sup>2</sup> Sprenger has noticed the curious fact that the name does not occur in the Sūra of Joseph where we should naturally expect it, which may indicate that the name was not known to Muḥammad at the time that story was composed, or may be was not used in the sources from which he got the material for the story.

فُرْقَانٌ (Furqān).

ii, 50, 181; iii, 2; viii, 29, 42; xxi, 49; xxv, 1.

Discrimination.

In all the passages save viii, 42, it is used as though it means some sort of a Scripture sent from God. Thus "we gave to Moses and Aaron the Furqān and an illumination" (xxi, 49), and "We gave to Moses the Book and the Furqān" (ii, 50), where it would seem to

<sup>1</sup> As Nöldeke showed in his essay *Über die Amalekiter*, Göttingen, 1864, this name is used by Arabic writers in a very loose way to cover all sorts of peoples of the Near East of whose racial affinities they had no exact knowledge. The term is used indifferently for Philistines, Canaanites, and Egyptians, and Bagh. in his note on ii, 48, tells us that Pharaoh was the ruler of the Amalekite Copts!

<sup>2</sup> Horovitz, *KU*, 130, however, would defend the genuineness of one passage in Umayya.

be the equivalent of Taurah. In iii, 2, it is associated with the Taurah and the Injil, and xxv, 1, and ii, 181, make it practically the equivalent of the Qur'ān, while in viii, 29, we read, "if ye believe God, he will grant you a Furqān and forgive your evil deeds." In viii, 42, however, where the reference is to the Battle of Badr, "the day of the Furqān, the day when the two hosts met," the meaning seems something quite different.

The form of the word would suggest that it was genuine Arabic, a form *فُرْقَان* from *فَرَّقَ*, and thus it is taken by the Muslim authorities. Tab. on ii, 50, says that Scripture is called Furqān because God *فَرَّقَ بِهِ بَيْنَ الْحَقِّ وَالْبَاطِلِ*, and as referring to Badr it means the day when God discriminated (*فَرَّقَ*) between the good party and the evil (Rāghib, *Mufradāt*, 385). In this latter case it is tempting to think of Jewish influence, for in the account of Saul's victory over the Ammonites in 1 Sam. xi, 13, where the Heb. text reads *הַיּוֹם עָשָׂה יְהוָה תְּשׁוּעָה בִּישְׂרָאֵל*, in the Targum it reads *יּוֹם פִּרְקָנָא בִּישְׂרָאֵל*, where *יּוֹם פִּרְקָנָא* is exactly *يَوْمَ الْفُرْقَانِ*.<sup>1</sup>

The philologists, however, are not unanimous as to its meaning. Some took it to mean *نَصْر*; Baiḍ. on xxi, 49, tells us that some said it meant *فُلُقُ الْبَحْرِ*, and Zam. on viii, 29, collects a number of other meanings. This uncertainty and confusion is difficult to explain if we are dealing with a genuine Arabic word, and is sufficient of itself to suggest that it is a borrowed term.<sup>2</sup>

Arguing from the fact that in the majority of cases it is connected with Scriptures, Hirschfeld, *New Researches*, 68, would derive it from *פִּרְקָנִים*, one of the technical terms for the divisions of the

<sup>1</sup> Lichbanski, *ES*, i, 92, notes an even closer verbal correspondence with Is. xlix, 8, where for *וְהָיָה יְהוָה לְנוֹרָא וּלְשׁוֹעָה מִצָּרָתָם* the Pesh. has *וְהָיָה יְהוָה לְנוֹרָא וּלְשׁוֹעָה מִצָּרָתָם*.

<sup>2</sup> This is strengthened by the fact that there are apparently no examples of its use earlier than the Qur'ān. Fleischer, *Kleinere Schriften*, ii, 125 ff., who opposed the theory that it is a foreign word, is compelled to admit that it was probably a coining of Muhammad himself. See Ahrens, *Christliches*, 31, 32.

text of the Hebrew Scriptures.<sup>1</sup> This, however, is rather difficult, and Margoliouth, *Mohammed*, 145 (but see *ERE*, ix, 481; x, 538), while inclining to the explanation from פִּרְקִים, refers it, not to the sections of the Pentateuch, but to a book of Sayings of the Jewish Fathers, which Muhammad heard of from the Jews, and which he may have thought of as similar to the Taurah and the Injil. This theory is more probable than that of Hirschfeld, and has in its favour the fact that resemblances have been noted between phrases and ideas in the Qur'ân and the well-known פִּרְקֵי אבות.<sup>2</sup> It also, however, has its difficulties, and in any case does not explain the use of the word in viii, 42.

Linguistically there is a closer equivalence in the Aram. פִּרְקָן, פִּרְקָן *deliverance* or *redemption*, and Geiger, 56 ff.,<sup>3</sup> suggested this as the source of the Arabic word. He would see the primary meaning in viii, 29—"He will grant you *redemption* and forgive your evil deeds," where the Targumic פִּרְקָנָא would fit exactly (cf. Ps. iii, 9, etc.). Nowhere, however, is פִּרְקָנָא used of revela-

tion, and Geiger is forced to explain فِرْقَان in the other passages, by assuming that Muhammad looked upon revelation as a means of deliverance from error.

Geiger's explanation has commended itself to many scholars,<sup>4</sup> but Fraenkel, *Vocab*, 23, in mentioning Geiger's theory, suggested the possibility of a derivation from Syr. ܦܪܩܐ, a suggestion which has been very fruitfully explored by later scholars.<sup>5</sup> Not only is ܦܪܩܐ the common word for *salvation* in the Peshitta and the ecclesiastical writers (*PSsa*, 3395), but it is the normal form in the Christian-Palestinian dialect, and has passed into the religious vocabulary of Eth. as ቀርቶ (Nöldke-Schwally, i, 34) and Armenian as փարկան.<sup>6</sup> It is of much wider use than the Rabbinic

<sup>1</sup> So Grimm, *Mohammed*, ii, 73, thinks it means sections of a heavenly book and compares the Rabbinic פִּרְקֵי, פִּרְקֵי; but see Rudolph, *Abhängigkeit*, 39.

<sup>2</sup> Rudolph, *Abhängigkeit*, 11; Hirschfeld, *Beiträge*, 58.

<sup>3</sup> So Torrey, *Foundation*, 48.

<sup>4</sup> Ullmann, *Der Koran* (Bielefeld, 1872), p. 5; von Kremer, *Ideen*, 226; Sprenger, *Leben*, ii, 337 f.; Fautz, *Offenbarung*, 81.

<sup>5</sup> Schwally, *EDMG*, iii, 135; Knieschke, *Erleuchtungslehre des Koran* (Berlin, 1910), p. 11 ff. See also Wellhausen, *EDMG*, lxvii, 683; Massigton, *Lexique*, 52; Mingana, *Syriac Influence*, 85.

<sup>6</sup> Marx, *Chrestomathia Targumica*, 264; Hübnermann, *EDMG*, xlii, 267; *Arm. Gramm.*, i, 318.

פִּרְקָן, but as little does it refer to revelation, so even if we agree that the borrowing was from Syr. we still have the problem of the double, perhaps triple, meaning of the word in the Qur'ân.

Sprenger thought we might explain this by assuming the influence of the Ar. root *ف ر ق* on the borrowed word.<sup>1</sup> Schwally, however, has suggested that this is not necessary, as the word might well have had this double sense before Muhammad's time, under the influence of Christian or Jewish Messianic thought,<sup>2</sup> and Lidzbarski, *ZS*, i, 91, points out that in Gnostic circles "Erlösung und Heil besonders durch Offenbarung vermittelt werden".<sup>3</sup> There is the difficulty, however, that there seems to be no evidence of the use of the word in Arabic earlier than the Qur'ân, and Bell, *Origin*, 118 ff., rightly insists that we must associate the use of the word for revelation with Muhammad himself. He links up the use of the word in the Qur'ân with the story of Moses, and thinks that as in the story of Moses the deliverance was associated with the giving of the Law, so Muhammad conceived of his Furqân as associated with the revelation of the Qur'ân. Wensinck, *ET*, ii, 120, would also attribute the use of the word in the sense of revelation to Muhammad himself, but he thinks we have two distinct words used in the Qur'ân, one the Syr. ܦܪܩܢ meaning *salvation* or *deliverance*, and the other a genuine Arabic word meaning *distinction*, which Muhammad used for *revelation* as that which makes a distinction between the true and the false.<sup>4</sup> Finally, Horowitz, *KU*, 77, would make a sort of combination of all these theories, taking the word as of Syriac origin, but influenced by the root *ف ر ق* and also by the Heb. פִּרְקָן (cf. also *JPN*, 216-18).

In any case it seems clear that *ف ر قَان* is a word that Muhammad himself borrowed to use as a technical term, and to whose meaning

<sup>1</sup> *Lelen*, ii, 339, "Wenn Mohammed Forkan auch aus dem Aramäischen entnommen hat, so schwebte ihm doch die arabische Etymologie vor." See also Rudolph, *Abhängigkeit*, 39; Bell, *Origin*, 118; Noldeke, *Skeicher*, 38.

<sup>2</sup> Noldeke-Schwally, i, 34: "in erster Linie und am wahrscheinlichsten unter Christen, in zweiter Linie in messianisch gerichteten jüdischen Kreisen."

<sup>3</sup> He refers, for examples, to Lichtenhan's *Die Offenbarung im Gnosticismus*, p. 123 ff.; but as Rudolph, *Abhängigkeit*, 82, points out, this idea is not confined to Gnostic circles.

<sup>4</sup> Wensinck seems to have been unduly influenced by the theories of the native commentators.



he gave his own interpretation. The source of the borrowing was doubtless the vocabulary of the Aramaic-speaking Christians, whether or not the word was also influenced by Judaism.

### فَلَقَ (*Falaq*).

vi, 95, 96; xxvi, 63; cxiii, 1.

To split or cleave.

Three forms occur in the Qur'ān: (i) فَالَقَ, *he who causes to break forth*, vi, 95, 96; (ii) انْفَلَقَ *to be split open*, xxvi, 63; (iii) فَلَقَ the *dawn*, cxiii, 1.

Zimmern, *Akkad. Fremdw.* 12, notes that the Arabic verb is denominative, and would derive it from an Aramaic source. The Akk. *palāqu*, *to slay or kill*, is a denominative from *pilaggu*, a *hatchet* which itself may be derived from the Sumerian *balag*. From this Akk. *pilaggu* were derived on the one hand the Syr. ܦܠܓܐ and Mand. ܦܠܓܐ, both meaning *hatchet*, and on the other hand the Skt. परगु *hatchet*<sup>1</sup>; Gk. πέλεκος, *axe*.<sup>2</sup>

Syr. ܦܠܓܐ is used to translate the Heb. ܦܠܓܐ in Ps. lxxiv, 6, and would probably have been the origin of the form that was first borrowed and from which all the others have been developed.<sup>3</sup>

### فُلْكَ (*Fulk*).

Occurs some twenty-three times, cf. vii, 62.

Ship.

It is used of shipping in general (xxx, 45; xiv, 11), of Noah's Ark (vii, 62; x, 74), and of the ship from which Jonah was cast (xxxvii, 140).

The root فُلْكَ means *to have rounded breasts* (Lane, *Lex.* 2443).

<sup>1</sup> For परगु see Delitzsch, *Prolegomena*, 147, and Ipsen in *Indog. Forschungen*, xii, 177 (Alt-Sumerisch-akkadische Lehnwörter im Indogermanischen).

<sup>2</sup> For πέλεκος see ZDMG, ix, 874; Kretschmer, *Etymologie*, 108 ff.; Levy, *Fremdwörter*, 178.

<sup>3</sup> In S. Arabian, however, we find ܦܠܓܐ (Rossini, *Glossarium*, 218), though this may have come from the Aramaic.

and from the same primitive Semitic root we get Akk. *pīlaku*; Heb. פִּלָּה; Ar. فَلَاكَة, all meaning the whirl of a spindle, and by another line of derivation Ar. فَلَك; Eth. ፈለክ for the celestial hemisphere. So the philologists as a rule endeavour to derive فَلَك from this root, imagining it is so named from its rounded shape.<sup>1</sup>

The philologists, however, were somewhat troubled by the fact that it could be masc., fem., and plu., without change of form (*LA*, xii, 367), and there can be little doubt that the word is a borrowing. Vollers, *ZDMG*, I, 620; II, 306, claims that it is the Gk. ἐφόλκιον, which usually means a small boat towed after a ship,<sup>2</sup> but from the *Periplus Maris Erythraei*, § 16,<sup>3</sup> we gather that as used around the Red Sea it must have meant a vessel of considerable size. The borrowing was probably direct from the Greek, though there is a possibility that it came through an Aram. medium.<sup>4</sup>

## فِيل (Fil).

cv, 1.

Elephant.

The only occurrence of the word is in an early Sūra mentioning the Abyssinian campaign under Abrahā against Mecca. Abrahā's army was known as جيش الفيل, because for the first time in Arab experience, African elephants had been used in an attack. Muḥammad was doubtless using a well-known term when he referred to Abrahā's army as أصحاب الفيل.

The word seems to be of Iranian origin.<sup>5</sup> In Phlv. we find 𐭠𐭣𐭥𐭥; 𐭠𐭣𐭥𐭥;

<sup>1</sup> Rāghib, *Mufradāt*, 393, however, reverses this position, and thinks the celestial sphere was called فَلَك because it was like a boat.

<sup>2</sup> *Vide* Athenaeus, 208 F.

<sup>3</sup> In C. Müller, *Geographi Graeci Minores*, I, 271.

<sup>4</sup> Frankel, *Fremde*, 212. Halévy, *Ed.*, II, 461, denies the derivation from ἐφόλκιον, claiming that in that case the Arabic word would have been فَلَق.

<sup>5</sup> Hommel, *Slavische*, 24.

<sup>6</sup> *PPG*, 187; West, *Glossary*, 112; *Shikand*, Glossary, 204; Nyberg, *Glossar*, 186, whence in Mod. Pers. it is فیل.

Paz. pīl, representing an old Iranian form which was borrowed on the one hand into Skt. पिल<sup>1</sup> and Arm. փիլ,<sup>2</sup> and on the other into Akk. pīru, pīlu<sup>3</sup>; Aram. ܦܝܪܐ; Syr. ܦܝܠ.

Some of the philologists endeavoured to find an Arabic derivation for the word,<sup>4</sup> but it is fairly clear that it was a borrowing either directly from Middle Persian, or through the Aram. (Horowitz, *KU*, 98). It occurs in the old poetry and therefore must have been an early borrowing.

Rossini, *JA*, xi<sup>e</sup> sér., vol. xviii, 31, after pointing out the difficulty of believing that elephants could have made the journey between Yemen and Mecca, thinks that oral tradition among the Arabs confused the expedition of Abruha with an earlier one under the chieftain Afilas whose name AΦΙΛΑC occurs on coins of the end of the third century A.D. as an Ethiopian conqueror of S. Arabia. On this theory الفيل in the Qur'ân would be a corrupted representation

of أَفِيل.

قَارُون (Qārūn).

xxviii, 76, 79; xxix, 38; xl, 25.

Korah.

As Geiger, 155, has shown, the Qur'anic account of Korah is based on the Rabbinic legends, and we might assume that the word is derived from the Heb. קֹרַח. The dropping of the final guttural, however, makes this a little difficult. The final guttural, as a matter of fact, is missing in the Gk. Κορέ and Eth. ቆሬ, but neither of these help us with the Arabic form. Hirschfeld, *New Researches*, 13, n., made the

suggestion that قَارُون is due to a misreading of קֹרַח as קֹרֹן, a mistake which is very possible in Hebrew script. It is fairly certain, however, that Muḥammad's information came from oral sources, and it is difficult to believe that anyone sufficiently acquainted with Heb. or Aram. to be able to read him the story would have made such

<sup>1</sup> Vox apud Indos barbara.—Vullers, *Lex*, i, 402, as against Hommel, 324 ff., and see Monier Williams, *Sanskrit Dictionary*, p. 630.

<sup>2</sup> Höllebrand, *Arm. Gram.*, i, 235.

<sup>3</sup> Vullers, *EDMG*, i, 652; Zimmer, *Akkad. Fremdw.*, 50, thinks the Aram. and Heb. forms were derived from the Akkad.

<sup>4</sup> e.g. Sibawayh in *Ṣiḥḥ*, sub voc.

a blunder. There is a Mandaean form  $\text{ܩܪܘܢ}$ <sup>1</sup> (Lidzbarski, *Ginza*, Göttingen, 1925, p. 157), but there can be no certainty that this is connected with  $\text{قارون}$ , and if it is it was probably influenced by the Qur'anic form. Thus it seems best to look on it as a rhyming formation to parallel  $\text{هاورن}$  (Sycz, *Eigennamen*, 43; Horovitz, *KU*, 131; *JPN*, 163), though whether from the Heb.  $\text{קָרַן}$  or from a Christian form without the guttural, it is impossible to say.<sup>2</sup>

$\text{قُدُّس}$  (*Quḏūs*).

ii, 81, 254; v, 109; xvi, 104.

Purity, sanctity.

We also find  $\text{القدوس}$  an epithet for God, lix, 23; lxii, 1;  $\text{قُدِّسَ}$  to bless, sanctify, ii, 28;  $\text{مُقَدَّسٌ}$  and  $\text{مُقَدِّمَةٌ}$  holy, sacred, v, 24; xx, 12; lxxix, 16.

The root is common Semitic and would seem to have meant primitively to *withdraw, separate*,<sup>3</sup> and some of the philologists would derive the meaning of the Qur'anic words from this sense (cf. Baid. on ii, 28). It has long been recognized, however, that as a technical religious term, this sense is a N. Semitic development, and occurs only as a borrowed sense of the root in S. Semitic.<sup>4</sup> Thus Eth.  $\text{ቀደስ}$  in the sense of *holy* (i.e.  $\text{ቀደሰ}$ ) is a borrowing from Aram., as Nöldeke, *Neue Beiträge*, 35, shows, and there can be little doubt that Fraenkel, *Vocab*, 20; *Proleg*, 57, is correct in tracing the Arabic word to a similar source. Hirschfeld, *Beiträge*, 39 ff., thinks the Arabic use developed under Jewish influence, but the Qur'anic use is more satisfactorily explained from Christian Aram.,<sup>5</sup> particularly the

$\text{روح القدس}$  from  $\text{ܪܘܚܐ ܩܕܝܫܐ}$ ; while the form  $\text{قُدُّوس}$  may have come from the Eth.  $\text{ቀደሰ}$  (Horovitz, *JPN*, 218).<sup>6</sup>

<sup>1</sup> Brandt, *Mandäische Schriften*, 149, suggested the equivalence with  $\text{قارون}$ .

<sup>2</sup> The foreign origin of the word was recognized by some of the Muslim authorities, cf. Sibawayh in Siddiqs, 30.

<sup>3</sup> Baudouin, *Studies*, ii, 19 ff., and Robertson Smith, *Religion of the Semites*, 160.

<sup>4</sup> Which is fatal to Grimm's theory of S. Arab. origin, *ZA*, xxvi, 166.

<sup>5</sup> Fraenkel, *Vocab*, 24; Patai, *Offenbarung*, 36; Mingana, *Syriac Influence*, 85, 86.

<sup>6</sup> The  $\text{ܩܕܝܫܐ}$  = the Holy One, of the incantation texts, however, should be noted. Cf. Montgomery, *Aramaic Incantation Texts*, Glossary, p. 300.

قُرْآن (Qur'ân).

Occurs some seventy times, e.g. ii, 181; v, 101; vi, 19.

A reading from Scripture.

The root كَرَّط in the sense of *proclaim, call, recite*, does not occur in Akkadian nor in S. Semitic as represented by the S. Arabian and Ethiopic, which leads one to suspect that قَرَأ is a borrowing from the Canaanite-Aramaic area.<sup>1</sup> The root is found in Heb. and Phon. but it is most widely used in the Aram. dialects, being found both in the O. Aram. and the Egyptian Aram., and in the Nab. and Palmy. inscriptions, as well as in Jewish Aram. and Syriac.

The verb قَرَأ is used fairly often in the Qur'ân, and with four exceptions, always in reference to Muhammad's own revelation. Of these exceptions in two cases (i, 94; xvii, 95), it is used of other Scriptures, and in two cases (xvii, 73; lxi, 19), of the Books of Fate men will have given them on the Day of Judgment. Thus it is clear that the word is used technically in connection with Heavenly Books.<sup>2</sup>

The sense of قَرَأ also is *recite or proclaim*, that of *read* only came later.<sup>3</sup>

The usual theory is that قُرْآن is a verbal noun from this قَرَأ. It is not found earlier than the Qur'ân, so the earlier group of Western scholars was inclined to think that Muhammad himself formed the word from the borrowed root.<sup>4</sup> There is some difficulty about this, however. In the first place the form is curious, and some of the early philologists, such as Qatāda and Abū 'Ubayda derived it from قَرَنَ to *bring together*, basing their argument on lxxv, 17.<sup>5</sup> Others, as-Suyūṭī tells us, were unsatisfied with both these derivations, and said it had no root, being a special name for the Arab's Holy Book, like Taurah

<sup>1</sup> Noldeke-Schwally, i, 33; Wellhausen, *EDMG*, lrvii, 634; Fischer, *Glossar*, 104 b.

<sup>2</sup> Noldeke-Schwally, i, 82: "Vielmehr wird [قَرَأ] in Qorans überall vom murrenden oder lernenden Heralden heiliger Texte gebraucht."

<sup>3</sup> Vide Huxgronje, *RHB*, xxx, 62, 155; Dyroff, in *MVAG*, xxii, 178 ff.; Noldeke-Schwally, i, 81; and Pedersen, *Der Islam*, v, 118.

<sup>4</sup> Von Kremer, *Ideen*, 224, 225.

<sup>5</sup> Jawharī, sub voc.; as-Suyūṭī, *Jig*, 118, 119.

for the Jews or Injil for the Christians.<sup>1</sup> It thus looks as though the word is not native, but an importation into the language.

Marracci, 53, looked for a Jewish origin, suggesting that it was formed under the influence of the Heb. **מִקְרָא** in its late sense of *reading*, as in Neh. viii, 8, and frequently in the Rabbinic writings. Geiger, 59, supports this view, and Nöldeke in 1860, though inclining to the view that it was a formation from **قَرَأَ**, yet thought that it was influenced by the use of **מִקְרָא**.<sup>2</sup> The tendency of more recent scholarship, however, has been to derive it from the Syr. **ܩܪܒܐ** which means "the Reading" in the special sense of Scripture lesson. In Syriac writings it is used in the titles for the Church lessons, and the Lectionary itself is called **ܩܪܒܐ ܕܡܫܝܚܐ**. This is precisely the sense we need to illustrate the Qur'ānic usage of the word for portions of Scripture, so there can be little doubt that the word came to Muḥammad from Christian sources.<sup>3</sup>

### قُرْبَانٌ (Qurbān).

iii, 179; v, 30.<sup>4</sup>

A sacrifice, or gift offered to God.

Both passages have reference to O.T. events, the former to the contest between Elijah and the priests of Baal, and the latter to the offerings of Cain and Abel. Both passages are Madinan.

The Muslim authorities take the word as genuine Arabic, a form **قرب** from **قرب** to *draw near* (Rāghib, *Mufradāt*, 408). Undoubtedly it is derived from a root **قرب** to *draw near, approach*, but in the sense of *oblation* it is an Aramaic development, and borrowed thence into the other languages. In O.Aram. we find **ܩܪܒܐ** in this sense, and the Targumic **ܩܪܒܐ**, Syr. **ܩܪܒܐ** are of very

<sup>1</sup> as-Suyûtî, *Itq*, 118, and *LA*, i, 124. Note also that Ibn Kathir read **قُرْآنٌ** not **قُرْآنٌ**.

<sup>2</sup> Torrey, *Foundation*, 48, suggests a Jewish **מִקְרָא**, but such a form is hypothetical.

<sup>3</sup> Horowitz, *Der Islam*, xii, 68 ff., and *KU*, 74; Buhl, *SI*, ii, 1083; Wellhausen, *ZDMG*, lxxvii, 684; Nöldeke-Schwally, i, 33, 34; Mingana, *Syriac Influence*, 88; Masson, *Lexique*, 62; Ahrens, *Muḥammad*, 133.

<sup>4</sup> In xvi, 27, it means "favourites of a Prince" and not sacrifices.

common use. From the Aram. it was borrowed into Eth. as  $\Phi\text{-}\text{C}\text{Q}\text{3}$  (Nöldeke, *Neue Beiträge*, 37), and the  $\text{H}\text{N}\text{D}$  of the S. Arabian inscriptions is doubtless of the same origin.<sup>1</sup>

Hirschfeld, *Beiträge*, 88, would derive the Arabic word from the Hebrew,<sup>2</sup> but Sprenger, *Leben*, i, 108, had already indicated that it was more likely from the Aram. and the probabilities seem to point to its being from the Syriac.<sup>3</sup> It must have been an early borrowing as it occurs in the early literature.

قُرْطَاس (Qirṭās).

vi, 7, 91.

Parchment, or papyrus.<sup>4</sup>

In both passages the reference is to the material on which the Divine revelations were written down.

The Muslim authorities make little effort to explain the word. Some recognized it as a foreign word,<sup>5</sup> a fact which indeed is apparent from the uncertainty that existed as to its spelling.<sup>6</sup> It was evidently an early borrowing, for it occurs in the old poetry, and probably came to the Arabs from their more cultured Northern neighbours. Von Kremer suggested that it was from the Gk.  $\chi\acute{\alpha}\rho\tau\eta$ ,<sup>7</sup> but Sachau<sup>8</sup> and Fraenkel<sup>9</sup> are nearer the mark in thinking that  $\chi\acute{\alpha}\rho\tau\eta\varsigma$  is the form behind قرطاس, especially as this form is found also in the Arm.

քրտա,<sup>10</sup> and the Aram. קרטיס.<sup>11</sup>

It is not likely that the word came directly from the Greek, and Fraenkel, *Fremdw.*, 245, thought that it came through the Aram. קרטיס<sup>12</sup> meaning a *paper* or *document*, as in *Levit. Rabba*, § 34.

<sup>1</sup> *ZDMG*, xxx, 672; Rossini, *Glossarium*, 224. The verb  $\text{ND}$  means to approach a woman sexually.

<sup>2</sup> So Fraenkel, *Vocab.*, 20. Ahrens, *Christlicher*, 32, favours a Jewish origin.

<sup>3</sup> Schwally, *Idiosleuon*, 84; Mingana, *Syriac Testaments*, 85; Wensinck, *SI*, ii, 1129. See Cheikho, *Nagârniya*, 208, for early examples of the use of the word.

<sup>4</sup> Mingana, *Woodbrooke Studies*, ii, 21.

<sup>5</sup> al-Juwāliqī, *Mu'arrab*, 125; as-Suyūṭī, *Fig.*, 223; al-Khaṣṣī, 150.

<sup>6</sup> *L.A.*, viii, 54, notes قرطاس: قُرطاس: قُرطاس: قُرطاس and قرطاس.

<sup>7</sup> *Kulturgeschichte des Orients*, ii, 305.

<sup>8</sup> Notes to the *Mu'arrab*, p. 57.

<sup>9</sup> *Fremdw.*, 245, cf. also Vollers, *ZDMG*, l, 617, 624; ii, 301.

<sup>10</sup> Häbschmann, *ZDMG*, xlv, 263; Brockelmann, *ZDMG*, xlvii, 11.

<sup>11</sup> Krauss, *Griechische Lehnwörter*, ii, 567 (also קרטיס, *ibid.*, ii, 297).

<sup>12</sup> In *Vocab.*, 17, he suggests קרטיס, on which see Levy, *Wörterbuch*, ii, 398.



Mingana, *Syriac Influence*, 89, prefers to derive it through the Syr. ܩܪܝܬܐ, which occurs beside ܩܪܝܬܐ, the source of the Eth. ከርታሰ. It is really impossible to decide, though the fact that Tarafa in his *Mu'allaga*, l. 31, seems to look on ܩܪܝܬܐ as something peculiarly Syrian, may count in favour of Mingana's claim.

قَرْيَةٌ (Qarya).

Occurs some fifty-seven times both in sing. and plu. forms.

A village.

In Heb. קריה is a poetical synonym for עיר a town or city, and it is a question whether it and the related קרת; Phon. קרת (cf. *Carthage*); Ras Shamra קר, קרת; and Moab. קר (*Meashah Inscription*, 11, 12, 24) are not really related to the Heb. עיר and derived from the Sumerian *er*, a state. In any case the Heb. קריה is parallel with the Syr. ܩܪܝܬܐ a town or village, and from the Syriac came the Arabic قَرْيَة, as Zimmern, *Akk. Fremdw.* 9, notes. (Cf. Nöldeke, *Beiträge*, 61 ff., and *Neue Beiträge*, 131.)

قُرَيْشٌ (Quraish).

cvi, 1.

Quraish.

The philologists differ considerably among themselves over the origin of the name of this tribe. The popular etymology was that they were so called from their trading and profiting—من التجارة والتقرش (cf. Zam. on the verse and Ibn Hishām, 60). Others derived it from a verb قَرَشَ to gather together, holding that they were so called from their gathering or assembling at Mecca (cf. *LA.* viii, 226; Yāqūt, *Mu'jam*, iv, 79). Another theory derived the name from a tribal ancestor, Quraish b. Makhlad, but as it does not explain this name it does not help us much.<sup>1</sup>

<sup>1</sup> From a statement in the *Chronicles of Mecca*, ii, 133 (ed. Wustenfeld), we would gather that some thought the name was formed quite arbitrarily from three letters of the alphabet.



that some early authorities thought قِسْطٌ was a borrowing from Greek.<sup>1</sup>

The root قِشْ is widely used in Aramaic but occurs elsewhere apparently as a loan-word. Thus קִשָּׁא; קִשְׁשָׁא, like Syr. ܩܝܫܐ, means *truth, right*<sup>2</sup>; Mand. ܩܝܫܐ is *to be true*, and Palm. ܩܝܫܐ *to succeed*, while in the Christian-Palestinian dialect we find ܩܝܫܐ *true*.<sup>3</sup> The Heb. קִשָּׁא is an Aramaizing, as Toy pointed out in his *Commentary on Proverbs*, and Fraenkel is doubtless correct in taking the Ar. قِسْطٌ as also of Aram., probably of Christian Aram. origin.<sup>4</sup>

قِسْطَاس (Qisṭās).

xvii, 37; xxvi, 182.

A balance.

There was practical agreement among the early authorities that the word means primarily a *balance*, and then metaphorically *justice* (cf. Rāghib, *Mufradāt*, 413; *LA*, viii, 59). It was also very generally recognized as a loan-word. Some considered it as a genuine Arabic word, a variant of قِسْطٌ,<sup>5</sup> but the weight of the authorities as we see from as-Suyūṭī, *Itq.* 323; *Mushār*, i, 130; al-Jawālīqī, *Mu'arrab*, 114; ath-Tha'ālabi, *Fiqh*, 318, and as-Sijistānī, 257, was in favour of its being taken as a borrowing from Greek.<sup>6</sup> Its foreign nature is indeed indicated by the variety of spellings we find.<sup>7</sup>

It was evidently an early borrowing, for it occurs in verses of

<sup>1</sup> This may be a reminiscence of the Lat. *insticula*, though Sprenger, *Leben*, ii, 219, thinks that it may be the Lat. *sententia*.

<sup>2</sup> Notice also the ܩܝܫܐ — honesty (with ܩ), of the incantation texts; cf. Montgomery, *Aramaic Incantation Texts*, Glossary, p. 292.

<sup>3</sup> Schwally, *Idioticon*, 86; Schulthess, *Lex*, 185.

<sup>4</sup> *Fremde*, 205; Nöldeke, *SSAW*, Berlin (1882), liv, 5, thinks the noun is an Arabizing of ܩܝܫܐ, but Drowān, *Fremde*, 76, 78, would regard it as an Arabic word taken as foreign through its similarity in sound with قِسْطَاس.

<sup>5</sup> See Zam. on xxvi, 182, and the remarks in *TA*, iv, 218.

<sup>6</sup> See also as-Suyūṭī, *Mushār*, i, 137; Ibn Qutaiba (*Adab al-Kātib*), 527; al-Khaṭībī, 150; as-Suyūṭī, *Maṭnūn*, 46.

<sup>7</sup> al-Jawālīqī notes قِسْطَاس; قِسْطَاس; قِسْطَاس; to which we may add from *TA*. قِسْطَاس and قِسْطَاس.

'Adī b. Zaid, an-Nābigha,<sup>1</sup> and others. The origin of the word, however, is not easy to settle. Sachau in his notes to the *Mu'arrah*, p. 51, quotes Fleischer as suggesting that it goes back to the Lat. *constans* as used of the *libra*.<sup>2</sup> Fraenkel, *Freudig*, 282, suggests a hypothetical \**κούστος* as a possible origin, and in *WZKM*, vi, 261, would interpret it from *ζυγοστασία*. Vullers, *Lex.*, ii, 725, thought that it was probably a mangling of the Gk. *ζεύγος* a yoke, and Drošák, *Freudig*, 77 ff., would derive it from *ξέστης* from the Lat. *sextarius* used as a measure of fluid and dry materials.

All these suggestions seem to be under the influence of the theory of the philologists that the word is of Greek origin. It would seem much more hopeful to start from the Aram. ܢܨܝܢ; ܢܨܝܢܐ; ܢܨܝܢܐ meaning *measure*, or the Syr. ܢܨܝܢܐ. The final *s* here, however, presents a difficulty, and Vullers, *ZDMG*, i, 633,<sup>3</sup> suggests that it is from the Gk. *δικαστής* a judge, which in Syr. is ܢܨܝܢܐܐ (BB, in *PSm*, 891), and with the *ܐ* taken as the genitive particle, would give us ܢܨܝܢܐܐ. This, influenced by the similar ܢܨܝܢܐܐ also = *δικαστής*, would give us قسطن. This is very ingenious and may be true, but Mingana, *Syriac Influence*, 89, thinks it simpler to take it from ܢܨܝܢܐ representing *ξέστης* in some form in which the final *ܐ* had survived.

قَبِيْسُون (Qabīsūn).

v, 85.

Priests.

From the passage it is clear that it refers to Christian teachers, and though one would not care to press the point, its occurrence alongside رهبان may indicate that it referred to the ordinary clergy as distinct from the monks.

It was generally considered by the philologists as a genuine Arabic

<sup>1</sup> Fraenkel, *WZKM*, vi, 288, however, thinks the verse attributed to an-Nābigha is under Qur'ānic influence.

<sup>2</sup> On which see Fraenkel, *Freudig*, 198. It was rejected by Nöldeke, but defended by Gimburg in *Zapiski*, vii, 145 ff.

<sup>3</sup> See also i, 630; ii, 301, 323.

word<sup>1</sup> derived from قَسَّ *to seek after or pursue* a thing, so that a قيس is so called "because he follows the Book and its precepts", as-Sijistānī, 259. Obviously the word is the Syr. **ܩܝܣܐ** = *πρεσβύτερος*, as has been generally recognized by Western scholars.<sup>2</sup> This word could hardly fail to be known to any Arab tribes which came into contact with the Christians of the North and East, and as a matter of fact both forms of the word were borrowed into Arabic, **قس** (cf. Aram. **ܩܣܦ**) as قس, and **ܩܝܣܐ** as قيس, while the Ḥadīth

لَا يَغِيرُ قَيْسٍ مِنْ قَيْسِيَّةٍ shows that they were not unacquainted with the abstract noun **ܩܝܣܝܬܐ**.

We meet with the word in the early poetry,<sup>3</sup> which shows it must have been an early borrowing, and as a matter of fact it occurs as a borrowing both in Eth. **ቀሲስ**,<sup>4</sup> and in the S. Arabian inscriptions (e.g. Glaser, 618, 67 — **𐩦𐩣𐩀𐩬𐩪𐩣𐩪 𐩦𐩣𐩀𐩬𐩪 𐩈𐩢𐩣𐩪**),<sup>5</sup> on the ground of which Grinna, *ZA*, xxvi, 162, would take the word to be from a S. Arabian source, though with little likelihood.

قَصْر (Qasr).

vii, 72; xxii, 44; xxv, 11; lxxvii, 32.

A castle.

The word has no verbal root in Arabic, and was noted by Guidi, *Della Sede*, 579, as a borrowing. Fraenkel, *Vocab*, 14, is doubtless correct in deriving it from Lat. *castrum*, through Gk. *κάστρον* and Aram. **ܩܬܪܐ**.<sup>6</sup> The word occurs not infrequently in the early poetry, and is probably to be considered as one of the words which came into Syria and Palestine with the Roman armies of occupation.<sup>7</sup>

<sup>1</sup> But see al-Jawālīqī, *Mu'arrab*, 39.

<sup>2</sup> Geiger, 81; Fleischer, *Kleinere Schriften*, ii, 118; Freytag, *Lex*, sub voc.; Fraenkel, *Vocab*, 24; Fremde, 275; Rudolph, *Abhängigkeit*, 7; Horowitz, *KU*, 64; Mingana, *Syriac Influence*, 85.

<sup>3</sup> Cf. *Aghāṭī*, xiii, 47, 170; xvi, 45.

<sup>4</sup> Nöldeke, *Neue Beiträge*, 37; Pantz, *Offenbarung*, 136, n.

<sup>5</sup> Cf. on it Prætorius in *ZDMG*, lli, 21; Rossini, *Glossarium*, 235.

<sup>6</sup> That **ܩܬܪܐ** as used in the Mishnah and Jerusalem Talmud is but a form of **ܩܬܪܐ**, which like **ܩܬܪܐ** was derived directly from *castrum*, has been shown by Nöldeke, *ZDMG*, xcix, 423; cf. also Guidi, *op. cit.*, and Krauss, *Griechische Lehnwörter*, ii, 562.

<sup>7</sup> Fraenkel, *Fremde*, 234; Vollers, *ZDMG*, l, 614; li, 316.

قَطَّ (Qaṭṭ).

xxxviii, 15.

A judge's sentence.

In general the opinion of the Commentators is that قَطَّ means some sort of writing (cf. Bagh. *in loco*, and Rāghib, *Mufradāt*, 417). Some, however, recognized it as a foreign word, for as-Suyūṭī, *Itg.* 323, quotes authority for its meaning *book* in Nabataean.

Halévy suggested that it was to be derived from Akk. *kīṭā*, but this is hardly likely. Fraenkel, *Premsa*, 249, agrees with as-Suyūṭī's authorities in taking it as a loan-word from Aramaic.<sup>1</sup> In the Mishnah **קט** means an official document, though later it was specialized in the meaning of "bill of divorce". So **קט** and **קט** both mean *writing* and *document*, and Levy, *Wörterbuch*, i, 322, suggests they may be originally from Gk. *χάρτης*. Syr. **ܩܬܐ** became specialized in the meaning of *hereditas*, and is not so likely an origin. If a borrowing, it must have been early, for several examples occur in the old poetry.<sup>2</sup>

قَطِرَان (Qaṭirān).

xiv, 51.

Pitch.

This curious word occurs only in a passage descriptive of the torments of the wicked on the Last Day, where the pronunciation of the Readers varied between قَطِرَان; قَطْرَان; and قَطْرَان. This last reading is supported by the early poetry and is doubtless the most primitive.<sup>3</sup>

Zam. tells us that it was an exudation from the Ubhal tree used for smearing mangy camels, but from the discussion in *LA*, vi, 417, we learn that the philologists were somewhat embarrassed over the word, and we have an interesting tradition that Ibn 'Abbās knew not

<sup>1</sup> The ultimate origin is apparently the Sumerian *gida*, whence comes Akk. *gīṭa*, and the Aram. forms, cf. Zimmern, *Abhandl. Premsa*, 19.

<sup>2</sup> Cf. the verse of Al-A'shā in Jawharī, s.v. قَطْرَان (where Cheikho, *Najrāniya*, 222, thinks that by قَطْرَان al-A'shā means the Gospel); and Mutalammis in Yāqūt, *Ma'jam*, iv, 228.

<sup>3</sup> Vide Tab. on the verse.

what to make of it, and wanted to read **قَطِيرَ آي**,<sup>1</sup> which would make it mean "red-hot brass", and link it with the **قَطِرُ** of xviii. 95. and xxxiv. 11.

The truth seems to be that it is the Aram. **ܩܬܝܪ** ; Syr. **ܩܬܝܪܐ** meaning *pitch*, which though not a very common word is an early one. Some confusion of **ق** and **ط** must have occurred when the word was borrowed, but it is interesting that the primitive form **قَطِرَان** of the poets preserved exactly the vowelling of the Aram.<sup>2</sup>

**قفل** (*Qufḷ*).

xlvii. 26.

A lock.

Only in the plu. **أقفال**, where al-Jawālīqī, *Mu'arrab*, 125, says it is a borrowing from Persian.<sup>3</sup>

The verb **قفل** is denominative<sup>4</sup> and the word cannot be derived from an Arabic root. It is probably the Aram. **ܩܘܦܠܐ** a *fetter*, or Syr. **ܩܘܦܠܐ**, which translates the Gk. *κλειθρον*, and would have been an early borrowing.<sup>5</sup>

**قلم** (*Qalam*).

iii. 39 ; xxxi. 26 ; lxviii. 1 ; xcvi. 4.

Pen, or the reed from which pens were made.

It means a *pen* in all the passages save iii. 39, where it refers to the reeds which were cast to decide who should have care of the maiden Maryam, and where the **أقلام**, of course, stands for the *πάβδοι* of the *Protev. Jacobi*, ix.<sup>6</sup>

<sup>1</sup> Bald. gives this as the reading of Ya'qūb.

<sup>2</sup> Cf. Fraenkel, *Fremde*, 150 ; Zimmern, *Akkad. Fremde*, 60.

<sup>3</sup> So as-Sayyidī, *Itq*, 323. al-Jawālīqī is probably referring to the Pers. **کریال**.

<sup>4</sup> Fraenkel, *Fremde*, 16 ; Zimmern, *Akkad. Fremde*, 55, gives it from the Aramaic.

<sup>5</sup> Cf. Krauss, *Griechische Lehnwörter*, ii, 517, and *ZDMG*, xvii, 623.

<sup>6</sup> In Tischendorf, *Evangelia Apocrypha*, 1878, p. 18.



The native authorities take the word from قَلَمٌ to cut (cf. *LA*, iv, 392), but this is only folk-etymology, for the word is the Gk. κάλαμος a reed and then a pen,<sup>1</sup> though coming through some Semitic form. κάλαμος was borrowed into Aram., where we find קלמוס, Syr. ܩܠܡܘܣ, but it was from the Eth. ቀለም, as Nöldeke, *Neue Beiträge*, 50, has shown, that the word came into Arabic. It was an early borrowing, for it is found both in the old poetry and in the S. Arabian inscriptions (Rossini, *Glossarium*, 232, for ٣١٤ as *calamus odoratus*).

قَمِيصٌ (*Qamīṣ*).

xii, 18-28, 93.

Shirt.

It is curious that the word occurs only in the Joseph story.

The authorities usually take it as an Arabic word, though as-Suyūṭī, *Muṣṭhār*, i, 135, quotes al-Aṣma'ī to the effect that some held it was of Persian origin.

It is clear that it cannot have an Arabic derivation, and the underlying word is doubtless the Gk. καμίσιον. This καμίσιον has been taken as a borrowing from Semitic, but, as Boissacq, 403, shows in his note on κάμματος, it is genuine Indo-European. The Gk. καμίσιον passed into Syr. as ܩܡܝܣܝܐ,<sup>2</sup> and into Eth. as ቀሚዳ, which is used in *Josippow*, 343, for a tunic or shirt, and is in all probability the source of the Arabic word.<sup>3</sup> It must have been an early borrowing for we find it not infrequently in the old poetry.

قِنْطَارٌ (*Qinṭār*).

iii, 12, 68; iv, 24.

Qinṭār—a measure.

It was recognized by the philologists as of foreign origin, and though some, like Sibawaih, held to an Arabic origin, Abū 'Ubayda (*LA*, vi,

<sup>1</sup> κάλαμος is a good Indo-European word, as is evident from the Skt. कलमः; Norse kalvi; Slav. kalma; cf. Boissacq, 397.

<sup>2</sup> See Fraenkel, *Fremde*, 45.

<sup>3</sup> Vollers, *EDMG*, II, 311, thinks that the Arabic came from the Lat. *camisia*, but this is hardly likely.

432) expressly states that the Arabs did not know the meaning of the word.<sup>1</sup> Some said it was a Berber word (as-Suyūṭī, *Iḡ*, 323), others that it was Syriac (as-Suddī in *Mukhaṣṣaṣ*, xii, 286), but the majority were in favour of its being Greek (ath-Tha'ālibī, *Fiqh*, 318; as-Suyūṭī, *Muḥṣir*, i, 134).

Undoubtedly it is the Gk. *κεντηνάριον*, which represents the Lat. *centenarium*, and passed into Aram. as ܟܢܬܢܐܪܝܐ, Syr. ܟܢܬܢܐܪܝܐ.<sup>2</sup> It was from the Aram., as Fraenkel, *Vocab*, 13; *Fremdw*, 203, shows, that the word came into Arabic, and in all probability from the shortened Syr. form ܟܢܬܢܐ.<sup>3</sup>

### قِيَامَةٌ (*Qiyāma*).

Occurs some seventy times, cf. ii, 79.

Resurrection.

It occurs only in the expression *يوم القيامة*, which is a technical eschatological term for the Last Day.

The Muslim authorities naturally relate it to the root قام to stand or rise, but it has been pointed out many times, that as an eschatological term it has been borrowed from Christian Aramaic.<sup>4</sup> In the Edessene Syriac we find ܟܢܬܢܐܪܝܐ commonly used, but it is in the Christian-Palestinian dialect, where it translates *ἀνάστασις* (Schwally, *Idioticon*, 82), that we find ܟܢܬܢܐ, which provides us with exactly the form we want.

### قِيَوْمٌ (*Qayyūm*).

ii, 256; iii, 1; xx, 110.

Self-subsisting.

It occurs only in the phrase *الحى القيوم* used of Allah.

<sup>1</sup> This is evident from the variety of opinions on its meaning collected by Ibn Sida in the *Mukhaṣṣaṣ*, xii, 286, and Ibn al-Athīr in *Nihāya*, iii, 313.

<sup>2</sup> Krauss, *Griechische Lehnwörter*, ii, 553. It was from this form that the Arm. Կենտնարիա was derived (Hübnermann, *Arm. Gram.*, i, 386).

<sup>3</sup> Mingana, *Syriac Influence*, 89; Vollers, *ZDMG*, li, 318.

<sup>4</sup> Cf. Fautz, *Offenbarung*, 185, n. 1; Mingana, *op. cit.*, 88. Horowitz, *JPN*, 186, notes that the phrase is not Jewish.

The Commentators are unanimous that the meaning is **القائم** (Tab., Baḥḥ., and as-Sijistānī, 250), but they were in difficulties over the form, and there are variants **قيام**, **قيم**, and **قائم**. Their trouble in explaining the form is well illustrated by al-'Ukbarī, *Imlā'*, i, 70, for the only possibility is to take it as on the measure **قيمول**, and we have reason to suspect all words of this form. It is not strange, therefore, in spite of its obvious connection with **قام**, to find that some of the authorities took it as a word borrowed from the Syriac.<sup>1</sup>

Hirschfeld, *Beiträge*, 38, would derive it from Hebrew, and certainly **קַיִם** is used in connection with **קָם** in Jewish texts of the oldest period,<sup>2</sup> but **صَمِمًا** is also commonly used in the same sense and we cannot absolutely rule out a Syriac origin for the word.

**كأس** (*Ka's*).

xxxvii, 44; lii, 23; lvi, 18; lxxvi, 5, 17; lxxviii, 34.

Cup.

It is found only in early passages in descriptions of the pleasures of Paradise.

This is not a S. Semitic word, as it is entirely lacking in Eth. and without a root and of uncertain plu. in Arabic. There can thus be little doubt of its Aram. origin.<sup>3</sup>

The Heb. word is **כַּס**, while in the Ras Shamra texts we have **כס**, and in Aram. **כסא**, **כסא**, and **כחא** (cf. Ar. **كُوز**), and Syr. **ܕܟܫܐ**.<sup>4</sup> As the Syr. **ܕܟܫܐ** seems to be the source of the Pers.

<sup>1</sup> as-Suyūṭī, *Fig.* 324; *Musaw.* 54.

<sup>2</sup> Fraenkel, *Vocab.* 23; Nöldeke-Schwally, i, 184, n.; and see Sprenger, *Leben*, ii, 204, n. It is noteworthy that the best attested variant reading **قَام** agrees closely in form with **קָם**. See also Horowitz, *JPN*, 219, who, as a matter of fact, would derive the word **קָם** also from the Jewish **קָם**.

<sup>3</sup> Fraenkel, *Freunde*, 171; Zimmern, *Akkad. Fremdw.* 34. D. H. Müller, however, *WZKM*, i, 27, thinks that the medial Hamza proves it to be genuine Arabic.

<sup>4</sup> Cf. also the **ܕܟܫܐ** of the Elephantine papyri (Cowley, *Aramaic Papyri*, No. 61).

كاسه<sup>1</sup> we may take it as most probable that the Arabic also was borrowed at an early period<sup>2</sup> from the same source.

كافور (Kāfur).

lxxvi, 5.

Camphor.

The verse is an early one descriptive of the joys of Paradise, where the Commentators were uncertain whether كافور was the name of the fountain from which the Blessed drink, or the material used to temper the drink (cf. Tab. and Baiḍ. on the verse).

It is usually taken as an Arabic word (*Ld.* vi, 465), but the variety of spellings—کافور, قافور, قفّور, and قفور—would suggest otherwise, and several of the early authorities noted it as a loan-word from Persian.<sup>3</sup>

The ultimate source is probably to be found in the Munda dialects of India, whence it passed into Dravidian, e.g. Tamil கஃபுரம், Malayalam കപ്പുറം, and into Skt., cf. कपूर.<sup>4</sup> It passed also into Iranian, where we find Phlv. 𐭪𐭣𐭥𐭥 kōpūr,<sup>5</sup> which gives the Mod. Pers. كافور, and Arm. քափուր,<sup>6</sup> and into Aram. where we find Syr. ܟܥܦܘܪ and Mand. 𐤊𐤍𐤔𐤁𐤓.<sup>7</sup> It is very probable that the Syriac like the Gk. κάρουρά is from the Iranian, and Addai Sher, 136, would make the Arabic also a borrowing from the Persians. The probabilities are, however, that it, like the Eth. ክፋር, is to be taken as derived from the Syriac.<sup>8</sup> We find the

<sup>1</sup> Addai Sher, 131. The Persian Lexicons take this to be the source of the Arabic word, cf. Vullers, *Lex.* ii, 769, کاس عرب کاسه است.

<sup>2</sup> It occurs in the early poets, e.g. Al-A'chb and 'Alqama.

<sup>3</sup> *as-Suyūfī*, *Iḡ.* 324; *al-Jawāliqī*, *Mu'arrar*, 129; *al-Khaḥḥī*, 170; *asḥ-Tha'ālibī*, *Fih*, 318.

<sup>4</sup> For further examples see Laufer, *Sino-Iranica*, 691.

<sup>5</sup> Justi, *Glossary to Baddakhsh*, 201. The Persian Lexicons, e.g. *BQ.* 691, note that camphor came to them from India.

<sup>6</sup> Hübnermann, *Arm. Gramm.*, i, 257.

<sup>7</sup> Also ܟܥܦܘܪ, ܟܥܦܘܪ, ܟܥܦܘܪ, *Pss.* 3688, 3689.

<sup>8</sup> Nöldeke, *Mand. Gramm.*, 112.

<sup>9</sup> Fraenkel, *Vocab.* 11; *Fremd*, 147.

word in the early poetry (e.g. in al-A'shâ),<sup>1</sup> but the story told by Balâdhuri (ed. de Goeje, 264), that the Arab soldiers who conquered Madâ'in found stores of camphor there and took it for salt, would seem to show that the article was not widely known in Arabia.

كَاهِن (Kâhîn).

lii, 29; lxix, 42.

A soothsayer.

It occurs only in the early Meccan period and in a depreciatory sense, for Muḥammad rejects with some asperity the idea that in giving forth his revelations he was on a level with the كَاهِنَة. This shows that the word was pre-Islamic, and it seems that the Arabic كَاهِن was the equivalent of the Gk. μάντις or the Lat. vates, i.e. he was a *Seer* rather than a *Prophet*.<sup>2</sup>

The Muslim authorities naturally take it from كِهِن, but this verb seems denominative. The Heb. word is כֹּהֵן and means *priest*, as in Phon. and in the Ras Shamra tablets, and from the Heb. came the Aram. כְּהֵן; Syl. כְּחֵן.<sup>3</sup> That the Arabic word also was borrowed directly from the Hebrew is not likely. Pautz, *Offenbarung*, 175, n. 2, has a theory that it came by way of the Eth. ካህን, but like this word itself, and the Arm. քահանայ,<sup>4</sup> it is more likely to have come from the Aram.<sup>5</sup> As a matter of fact it occurs not infrequently in the Sinaitic inscriptions from N. Arabia,<sup>6</sup> where we find כְּהֵן and the fem. כְּהֵנָה,<sup>7</sup> and actually in No. 550 כְּהֵן עֻזָּא, i.e. the priest of al-'Uzzā, so that as Nöldke, *Neue Beiträge*, 36, n., insists, we have clear evidence that it came into use in N. Arabia from some Aram. source long before Islam.

The analogy of the inscriptions would lead us to conclude that

<sup>1</sup> Geyer, *Zwei Gedichte*, i, 61.

<sup>2</sup> *LA*, xvii, 244; Wellhausen, *Reise*, 134; Goldziher, *Abhandlungen*, i, 18 ff., 107 ff.; Springer, *Leben*, i, 255.

<sup>3</sup> G. B. Gray, *Sacrifices in the Old Testament*, p. 183.

<sup>4</sup> Hübschmann, *Arm. Gram.*, i, 315; *ZDMG*, xli, 232.

<sup>5</sup> Cheikho, *Naprdniya*, 300; Mingana, *Syriac Influence*, 85.

<sup>6</sup> Euting, *Sinaitische Inschriften*, Nos. 530, 249, 348, and 223.

<sup>7</sup> Cf. also the Safaitic כְּהֵן (Ryckmans, *Noms propres*, i, 113).

the primitive sense in Arabic was *priest*, and that of *soothsayer* a later development, in spite of Fischer's claim that *soothsayer* is the original sense.<sup>1</sup>

كِبْرِيَاءَ (*Kibrīyā'*).

x, 79; xlv, 36.

Glory.

It is connected in form but not in meaning with the Arabic root

كبر.

The root is common Semitic, cf. Akk. *kabûru*, to become great, Heb. כָּבַר (in Hiph.) to make many; Aram. ܕܒܪ; Syr. ܕܒܪ; Eth. ክብረ to honour, and cf. Sab. 𐩧𐩢𐩨 large and Prince (Hommel, *Südarab. Christ.* 127; Rossini, *Glossarium*, 167).

The usual theory is that the Qur'ānic word is a development from the Ar. كبر to become great, magnificent, but as it was in Eth. that the root developed prominently the meaning of *gloriosum, illustrum esse*, we may perhaps see in the Eth. ክብረ commonly used as meaning *gloria, honor* (= ḏóξα), and then *magnificentia, splendor* (Dillmann, *Lex.* 846), the source of the word (cf. Ahrens, *Christliches*, 23; *Muhammad*, 78).

كَتَبَ (*Kataba*).

Of frequent occurrence.

To write.

Besides the verb we should note the derived forms in the Qur'ān—

مَكْتُوبَ a book, writing (plu. كُتُبَ), كَاتِبَ one who writes, مَكْتُوبَ written, اِكْتُوبَ to cause to be written, and كَاتَبَ to write a contract of manumission.

The word appears to be a N. Semitic development and found only as a borrowed term in S. Semitic. Heb. כָּתַב; Aram. ܕܒܪ;

<sup>1</sup> EJ, sub voc. Fischer also claims that the word is Arabic and not a borrowed term, as does Nielsen in *HAA*, i, 245.

Syr. **ܠܚܬܒ**; Nab. **ܠܚܬܒ**, and Phon. **ܠܚܬܒ** all mean *to write*, and with them Buhl compares Ar. **كتب** *to draw or sew together*.<sup>1</sup>

The borrowing was doubtless from Aram.,<sup>2</sup> and Fraenkel, *Fremdw.*, 249, thinks that the borrowed word was **ܠܚܬܒ**, which like Eth. **ከተባ** came from Aram. **ܠܚܬܒ**; Syr. **ܠܚܬܒ**, and that then the verb and other forms developed from this. The borrowing may have taken place at al-Ḥīra, whence the art of writing spread among the Arabs,<sup>3</sup> but as both nominal and verbal forms are common in Nabataean (cf. *RES*, ii, 464; iii, 443), it may have been an early borrowing from N. Arabia.

**كُرسِي** (*Kursiy*).

ii, 256; xxxviii, 33.

Throne.

It has no verbal root, though some have endeavoured to connect it with **كرس** (cf. Rāghib, *Mufradāt*, 441), a connection which is hardly possible.

Fraenkel, *Vocab.*, 22, noted that it was a borrowing from the Aramaic. In the Zenjirli inscription we find **ܠܚܬܒ**,<sup>4</sup> which is connected with Akk. *kuršu*, Heb. **כִּסֵּי**, and Ras Shamra **ܠܚܬܒ**, but the commoner form is **ܠܚܬܒ**,<sup>5</sup> Syr. **ܠܚܬܒ** or **ܠܚܬܒ**. This gives us precisely the form we want, but whether the word was from Jewish sources as Hirschfeld, *Beiträge*, 88, claims, or from Christian as Schwally, *ZDMG*, liii, 197, holds, it is quite impossible to decide.<sup>6</sup>

<sup>1</sup> Vide Fleischer in *ZDMG*, xxvii, 427, n. From this we have **ܠܚܬܒ** *equation*.

<sup>2</sup> *BDB*, 507; D. H. Müller, *WZKM*, i, 29; Horowitz, *KU*, 67; Fischer, *Glossar*, 112; Künzinger in *Bericht Orientalistenges.*, iv, 238 ff.

<sup>3</sup> Vide Krenkow in *EF*, ii, 1044.

<sup>4</sup> D. H. Müller, *Inschriften von Sandachirli*, 58, 44; cf. Cook, *Glossary*, 65.

<sup>5</sup> Found also on incantation bowls; cf. Montgomery, *Aramaic Incantation Texts*, Glossary, p. 282.

<sup>6</sup> Cf. Nöldeke, *Mosad. Gram.*, 138; Budolph, *Abhängigkeit*, 12. The word comes ultimately from the Sumerian *kur*, whence Akk. *kuršu*; Zimmer, *Abhd. Fremdw.*, 8.



كَفَرَ (*Kafara*).

Used very frequently.

To deny the grace or existence of God: then—to be an unbeliever.

In its various forms it is of common use in the Qur'ân, and the root is undoubtedly Arabic, but as a technical religious term it has been influenced by outside usage.

The primitive sense of كَفَرَ to cover or conceal, corresponds with the Aram. ܕܦܪ; Syr. ܕܦܪ, and a derivative from this primitive sense occurs in the Qur'ân, lvii, 19, in the word كُفَّارَ *husbandmen*, i.e. "they who cover the seed". The form كَفَرَ, however, corresponds with the Heb. ִכַּף, Aram. ܕܦܪ, and means to cover in the sense of atone.<sup>1</sup> In this sense it is used with عَنْ, and as-Suyûtî, *Itq.* 324; *Mutaw.* 56, tells us that some early authorities noted this كَفَرَ عَنْ as derived from Hebrew or Nabataean. The commoner use, however, is with ب, in the sense of to deny the existence or goodness of God, and this use with ب is characteristic of Syriac. The form كَافِر an unbeliever and كُفْرٌ disbelief, may indeed be independent borrowings from the Heb. ִכַּף, Syr. ܕܦܪ and ܕܦܪܝܢܐ (*Ahrens, Christliches*, 41), though a ܕܦܪ as a proper name seems to occur in the Samaritan inscriptions (*Ryckmans, Noms propres*, i, 115). The form كَفَّارَةٌ may, however, be a direct borrowing from the Jews, cf. Horowitz, *JPN*, 220.

Hirschfeld, *Beiträge*, 90; Horowitz, *KU*, 59, and Torrey, *Foundation*, 48, 144, would have the dominant influence on the Arabic in this connection from the Jewish community, and Pautz, *Offenbarung*, 159, n.; Mingana, *Syriac Influence*, 86, stand for a Christian source. Again it is really impossible to decide (cf. *Ahrens, Christliches*, 21).

<sup>1</sup> The S. Arabian ܕܦܪ seems also to have this meaning; cf. Roséni, *Glossarium*, 179.

كَتْرَ (*Kanz*).

xi, 15; xviii, 81; xxv, 9; xxvi, 58; xxviii, 76.

Treasure.

The denominative verb كَتَرَ to treasure up is also found in ix, 34, 35.

Some of the Muslim authorities take it as genuine Arabic and derive it from كَتَرَ, but it was well known to the early philologists that it was a foreign word and it is noted as such by al-Jawūliqī, *Mu'arrab*, 133; ath-Tha'libī, *Fiqh*, 317; al-Khafājī, 170, all of whom give it as Persian كنج, meaning, of course, كنج, which BQ, 797, defines as زر و گوهری که در زیر زمین دفن کنند.

That it was originally Iranian is certain. Paz. *ganz*; Phlv. 𐭪𐭭𐭮𐭭 means *treasury*,<sup>1</sup> and the word has been widely borrowed, cf. Skt. कञ्ज; Arm. *gambā*<sup>2</sup>; Baluchi, *ganj*; Gk. γὰζα; Sogd. *γanz*, and in the Semitic family, cf. 𐤊𐤍𐤊𐤌 of Esth. iii, 9; Aram. ܢܢܐ, ܢܢܐ, and ܢܢܐ<sup>3</sup>; Syr. ܢܢܐ and Mand. ܢܢܐ<sup>4</sup>, all meaning *treasury*. The direct borrowing of all these from Middle Persian seems clear from the fact that the Phlv. 𐭪𐭭𐭮𐭭𐭭𐭮𐭭 for the *treasurer* is also common to them all, cf. Skt. कञ्जवर; Arm. *gambavar* (Gk. γαζοφύλαξ); Heb. ܢܢܐ; Syr. ܢܢܐ and Aram. ܢܢܐ (cf. Telegdi in JA, cccxvi (1935), p. 237; Henning in BSOS, ix, 83).

It is most probable that the word came direct from Middle Persian into Arabic,<sup>5</sup> though ܢܢܐ for 𐭪𐭭 might point to Aram. influence on the word. The word must have been borrowed long before Muḥammad's time, though it occurs but rarely in the old poetry.

<sup>1</sup> West, *Glossary*, 274; PPGI, 119; Nyberg, *Glossar*, 77; Herzfeld, *Peikali*, *Glossary*, 153. Lagarde, *Arm. Stud.*, § 463, thinks that it is an old Median word which passed later into Iranian and thence to India; cf. also his *GA*, 27.

<sup>2</sup> Hübschmann, *Arm. Gramm.*, i, 126.

<sup>3</sup> Levy, *Wörterbuch*, i, 316, however, thinks that ܢܢܐ and ܢܢܐ are from ܢܢܐ to ܢܢܐ.

<sup>4</sup> Nöldeke, *Mand. Gramm.*, 51.

<sup>5</sup> PPGI, 119; Frahang, *Glossary*, 79. It is the Pers. گنجور, and Paz. *ganzubar* (Shikand, *Glossary*, 245). Compare also Phlv. *gan/shab* = barn or storehouse (Šāyest, *Glossary*, 161).

<sup>6</sup> Vollers, *EDMG*, i, 613, 647.

كُوب (Kûb).

xlili, 71; lvi, 18; lxxvi, 15; lxxxviii, 14.

A goblet.

It occurs only in early Sûras in descriptions of the pleasures of Paradise, and was recognized by some of the early authorities as a Nabataean word (cf. as-Suyûtî, *Itq*, 319; *Mutaw*, 60).<sup>1</sup> Some, of course, endeavoured to derive it from كَاب, but this verb is obviously denominative (*TA*, i, 464; *LA*, ii, 225).

The word is commonly used in the early poetry, cf. 'Adî b. Zaid, al-A'shâ (Geyer, *Zwei Gedichte*, i, 56 — *Dûcân*, ii, 21), 'Abda b. at-Tabîb,<sup>2</sup> etc., and seems to have been an early loan-word from Aram., as Horovitz, *Paradies*, 11, has noted, though Aram. כּוּבָא; Syr. ܟܘܒܐ both seem to be from the Byzantine *κοῦβα* (Lat. *cupa*, cf. Fraenkel, *Vocab*, 25), from the older Gk. κύμβη.<sup>3</sup>

كَيْل (Kail).

vi, 153; vii, 83; xii, 59, 65, 88; xvii, 37; xxvi, 181.

A measure.

The philologists insist that it means a measure of food-stuffs (Râghib, *Mufradât*, 460), but in the Qur'ân it is used in a quite general sense.

Fraenkel, *Fremdw*, 204, pointed out that it is the Syr. ܟܝܠ, which, like the Aram. כּײַלָּא, means *measure*, כּײַלָּא is seldom used, but ܟܝܠ is of very common use and has many derivatives, and was borrowed into Iranian,<sup>4</sup> so that it was the Syriac word that would have passed at an early date into Arabic.

لَا تَا (Lâta).

xxxviii, 2.

There was not.

<sup>1</sup> Vide also Sprenger, *Leben*, ii, 507, n.

<sup>2</sup> In *Mufradât* (ed. Lyall), xxvi, 76.

<sup>3</sup> Levy, *Fremdw*, 151, points out a very probable Semitic origin for κύμβη in the sense of *ship*, but in that under discussion the borrowing seems to be the other way, for as Boissacq, *sub voc.*, points out, it is a true Indo-European word. Vollers, *ZDMG*, ii, 316, would derive كُوب from the Italian, but see Nallino therein, p. 534.

<sup>4</sup> Cf. Nöldeke, *GGA*, 1868, ii, 44.

The philologists were in some straits to explain the word as can be seen by consulting the two columns which Lane, *Lex.* 2683, devotes to a summary of their opinions. The three commonest theories were

- (i) that it was لا with the meaning of ليس, to which a fem. ت has been added<sup>1</sup>; (ii) that it was the negative لا with a fem. ending<sup>2</sup>; (iii) that it was another way of writing ليس.<sup>3</sup> Some tried to overcome the difficulty by reading لا تحين instead of لات حين, and some, as we learn from as-Suyūṭī, *Itq.* 275; *Mutaw.* 54, admitted that it was a loan-word of Syriac origin.

Aram. ܠܝܣ and Syr. ܠܝܣ, contracted from ܠܐ ܐܝܬ and represented by the Ar. ليس, are of very common use, and from some Aram. source the word was borrowed as an ideogram into Middle Persian where we find 𐭪𐭫𐭮𐭲 *lōw*,<sup>4</sup> which was also commonly used and gave rise to 𐭪𐭫𐭮𐭲 *lōwīk*, meaning *non-existence, unreality*.<sup>5</sup> It was thus probably borrowed at an early date into Arabic,<sup>6</sup> though, as it occurs in the early poetry,<sup>7</sup> Barth has argued that it is genuine Arabic.<sup>8</sup>

## لَوْح (Lauḥ).

vii, 142, 149, 153; liv, 13; lxxxv, 22.

A board or plank.

There are two distinct uses of the word in the Qur'ān. In liv, 13, it is used for the planks of Noah's ark, and elsewhere for tablets of revelation, in Sūra, vii, for the tablets of Moses, and in lxxxv, 32, for the heavenly archetype of the Qur'ān.

<sup>1</sup> This was the opinion of Ṣāwadh and Khallī given by Zam. on the verse.

<sup>2</sup> So al-Akhḍash in Zam.

<sup>3</sup> See Tab. on the verse, and *Ld.* ii, 391. Bagh. says that it was Yemenite.

<sup>4</sup> West, *Glossary*, 141; *PPG*, 149.

<sup>5</sup> West, *Glossary*, 142.

<sup>6</sup> Mingana, *Syriac Influences*, 93.

<sup>7</sup> Geyer, *Zwei Gedichte*, i, 18 = *Dūdā*, i, 3, and see examples in *ZDMG*, lxvii, 494, and Reckendorf, *Syntax*.

<sup>8</sup> *ZDMG*, lxvii, 494 ff.; lxviii, 362, 363, and see Bergsträsser, *Negationen im Qur'ān*.

In the related languages we find both these meanings. The Heb. **לוח** means both the planks of a ship (as in Ex. xxvii, 5), and the stone tablets of the Ten Commandments (Ex. xxiv, 12). Similarly, Aram. **ܠܘܚ** can mean a *table* for food, or, as constantly in the Targums, the *tablets* of the Covenant, so Syr. **ܠܚܒܐ** is used of a wooden board, e.g. the *crucifix* affixed to the Cross, and for the *tablets* of the Covenant. Also the Eth. **ለውሐ**, though not a common word, is used for the broken boards on which Paul and his companions escaped from shipwreck in Acts xxvii, 44 (ed. Rom.), and also for writing tablets of wood, metal, or stone.

In the early Arabic poetry we find the word used only in the sense of plank, cf. Tarafa iv, 12; Imru'ul-Qais, x, 18, and Zuhair, i, 23 (in Ahlwardt's *Diwans*),<sup>1</sup> and the Lexicons take this as the primitive meaning. The word may be a loan-word in both senses, but even if a case could be made out for its being a genuine Arabic word in the sense of *plank*, there can be no doubt that as used for the *Tables of Revelation* it is a borrowing from the older faiths. Hirschfeld, *Beiträge*, 36, would have it derived from the Hebrew, but Horowitz, *KU*, 66; *JPN*, 220, 221, is more likely to be correct<sup>2</sup> in considering it as from the Aram., though whether from Jewish or Christian sources it is difficult to say.

If we can trust the genuineness of a verse of Sarāqā b. 'Auf in *Aghānī*, xv, 133, which refers to Muhammad's revelations as **الوَّاح**, we may judge that the word was used in this technical sense among Muhammad's contemporaries.

### لَوْط (Lūṭ).

Occurs some twenty-seven times, cf. vi, 86.

Lot.

Always the Biblical Lot, whose name some of the authorities derive from **لوط** (cf. Rāghib, *Mufradāt*, 472; ath-Tha'labī, *Qisṣa*, 72), but which Jawharī recognizes as a foreign name.<sup>3</sup>

<sup>1</sup> Cf. also ash-Shammākh, xvii, 13, in Geyer, *Zwei Gedächtnisse*, i, 136.

<sup>2</sup> Vide also Fraenkel, *Vocab*, 21; Cheikho, *Naprdaiya*, 221.

<sup>3</sup> So al-Jawāliqī, *Mu'arraṭ*, 134; al-Khafājlī, 175.

The name is apparently unknown in pre-Islamic literature, though it must have been known to the circle of Muhammad's audience.<sup>1</sup> From its form one would conclude that it came from the Syr. ܡܢܕܐ rather than the Heb. מַנְדָּה,<sup>2</sup> a conclusion that is strengthened by the Christian colouring of the Lot story.<sup>3</sup>

مَنْدَة (Mā'ida).

v, 112, 114.

Table.

A late word found only in a late Madinan verse, where the reference is to a table which Jesus brought down for His disciples.

The Muslim authorities take it to be a form مَنْدَة from مَدَة (cf. *LA*, iv, 420), though the improbability of their explanations is obvious. It has been demonstrated several times that the passage v, 112-115 is a confusion of the Gospel story of the feeding of the multitude with that of the Lord's Supper.<sup>4</sup> Fraenkel, *Vocab*, 24,<sup>5</sup> pointed out that in all probability the word is the Eth. ጠላድ, which among the Abyssinian Christians is used almost technically for the *Lord's Table*, e.g. ጠላድ : እግዚአብሔር, while Nöldeke's examination of the word in *Neue Beiträge*, 54, has practically put the matter beyond doubt.<sup>6</sup>

Addai Sher, 148, however, has argued in favour of its being taken as a Persian word. Relying on the fact that مَنْدَة is said by the Lexicons to mean *food* as well as *table*, he wishes to derive it from Pers. مینده, meaning *farina triticea*.<sup>7</sup> Praetorius also, who in *ZDMG*, lxi, 622 ff., endeavours to prove that Eth. ጠላድ and the Amh. ጠላድ are taken from Arabic, takes مَنْدَة back to Pers. میند (earlier pro-

<sup>1</sup> Horowitz, *KU*, 136.

<sup>2</sup> But see Syon, *Sippenamen*, 37.

<sup>3</sup> Vide Künstlinger, "Christliche Herkunft der Koranischen Lötlegende," in *Roemisch-Orientalische Anzeiger* (1931), vii, 281-296.

<sup>4</sup> Nöldeke, *ZDMG*, xii, 700; Bell, *Origin*, 136.

<sup>5</sup> Vide also his *Fremden*, 83, and Jacob, *Reduizenzlehre*, 235.

<sup>6</sup> Vide also Wellhausen, *Reste*, 222, n.; Pautz, *Offenbarung*, 255, n.; Vollers, *ZDMG*, li, 294; Chelkho, *Napredviye*, 210.

<sup>7</sup> Vollers, *Lex*, ii, 1232.

<sup>8</sup> Vollers, *Lex*, ii, 1254.

nounced *māz*), through forms *ميد*, *ميد*, and *ميد*. Now there is a Phlv. word *ṣṣṣ* *mīzard*,<sup>1</sup> meaning a sacred repast of the Parsis, of which the people partake at certain festivals after the recitation of prayers and benedictions for the consecration of the bread, fruit, and wine used therein. It seems, however, very difficult to derive *مائدة* from this, and still more difficult from the forms proposed by Praetorius. Nöldeke rightly objects that the forms *māz* and *māz* which Praetorius quotes from the Mehri and 'Umanī dialects in favour of his theory, are hardly to the point, for these dialects are full of Persian elements of late importation. Praetorius has given no real explanation of the change of *z* to *d*, whereas on the other side may be quoted the Bilin *māz* and the Beja *māz* which are correct formations from a stem giving *ማአድ* in Eth., and thus argue for its originality in that stock.

مَاعُونُ (*Mā'ūn*).

cvi, 7.

Help.

This curious word occurs only in an early Meccan Sūra, though v, 7, is possibly Madinan (cf. Nöldeke-Schwally, i, 93), and the Commentators could make nothing of it. The usual theory is that it is

a form *فاعول* from *مَعَنَ*, though some derived it from *عَانَ*.

Nöldeke, *Neue Beiträge*, 28, shows that it cannot be explained from Arabic material,<sup>2</sup> and that we must look for its origin to some foreign source. Geiger, 58,<sup>3</sup> would derive it from Heb. *מַצֵּל* a *refuge*, which is possible but not without its difficulties. Rhodokanakis, *WZKM*, xxv, p. 67, agrees that it is from Hebrew but coming under the influence of *مَعُونَة* (cf. Aram. *מַעֲוָה*; Syr. *ܡܥܘܢܐ*), developed the meaning of *benefit, help*.<sup>4</sup>

<sup>1</sup> West, *Glossary*, 229.

<sup>2</sup> Fleischer, *Kleinere Schriften*, ii, 128 ff., would have it a genuine Arabic word, but as Nöldeke says: "aus dem Arabischen lässt sie sich nicht erklären, wie denn schon die Form auf ein Fremdwort deutet."

<sup>3</sup> So von Kremer, *Islam*, 226. The word is used by al-A'ṣa, and Horowitz, *JPN*, 221 ff., thinks Muhammad may have learned the word from this post.

<sup>4</sup> So Torrey, *Foundation*, 61.



## مَالِك (Mālik).

xliii, 77.

Mālik is the angel who has charge over Hell.

The native authorities derived the name from مَلَكَ to possess, rule over. This root may have influenced the form, but the source is doubtless the Biblical *Moloch*. The Heb. form is מֹלֶךְ, and it may possibly have come direct from Heb.,<sup>1</sup> but the Syr. مَلَك (P<sup>Sm</sup>, 1989) is much more likely.

## مَثَانِي (Mathānī).

xv, 87; xxxix, 24.

The word evidently refers to Revelation, for xv, 87, reads: "We have given thee the seven *Mathānī* and the wondrous Qur'ān," while in xxxix, 24, we read: "God has sent down the best of accounts, in agreement with itself, a *Mathānī*, wherest the skins of those who fear their Lord do creep."

aṭ-Ṭabari's account makes it clear that the exegetes did not understand the meaning of the word. All Muslim explanations go back to some development of the root مَنَى, but their extreme artificiality creates a suspicion that the word is a borrowed technical term.

Geiger, 58, thought that it was an attempt to reproduce the Hebrew מִשְׁנָה, the collection of oral Tradition which took its place with the Jews beside the Torah. This explanation has been accepted by many later writers,<sup>2</sup> but how are we to explain the seven associated with the word? Sprenger, *Leben*, i, 462 ff.,<sup>3</sup> thought that Muḥammad was here referring to "die sieben Straßlegenden", which fits very well with the statement in xxxix, 24, but, as Horovitz, *KU*, 26 (cf. *JPN*, 194, 195), points out, it rests on no basis of actual use of the word in any such sense. Nöldeke, *Neue Beiträge*, 28, makes an improvement on Geiger's theory by suggesting that the derivation was from Aram. מְרִיחָה,<sup>4</sup>

<sup>1</sup> Tisdall, *Sources*, 123.<sup>2</sup> Cf. von Kremer, *Ideen*, 228, 300; Fautz, *Offenbarung*, 87, n.; Mingana, *Syriac Influence*, 87.<sup>3</sup> D. H. Müller, in his *Propheten*, i, 43, 46, n. 2, also propounds this theory, and Rhodokanakis, *WZKM*, xxv, 60, says that Müller arrived at the conclusion independently of Sprenger. It has been accepted by Grimme, *Mohammed*, ii, 77.<sup>4</sup> Nöldeke-Schwally, i, 114; Margoliouth, *KRE*, x, 538.

which has the same meaning as מִשְׁקָל, but is much nearer the Arabic. The puzzle of what Muḥammad meant by the *seven*, however, still remains.<sup>1</sup>

مِثْقَالٌ (*Mithqāl*).

iv, 44; x, 62; xxi, 48; xxvi, 15; xxxiv, 3, 21; xcix, 7, 8.

A measure of weight—a mithqāl.

Naturally the Muslim authorities take it to be a form مِفْعَال from قَلَّ to weigh (cf. Baid. on iv, 44, and *LA*, xiii, 91), but as Fraenkel, *Premsla*, 202, notes, the primitive meaning of قَلَّ is to be hard, and the word مِثْقَال seems to be from Syr. ܡܬܩܠܐ<sup>2</sup>; Aram. ܡܬܩܠܐ, the equivalents of the Heb. מִשְׁקָל.<sup>3</sup> It occurs in the old poetry, however, and thus would have been an early borrowing.

مَثَلٌ (*Mathal*).

Of frequent occurrence, cf. ii, 210; iii, 113; vii, 175.

Parable.

The root is common Semitic, and genuine Arabic forms such as مِثْل likeness, similitude; تَمَثَّل to seem like, etc., are used in the Qur'ân. The forms مَثَل and its plu. أَمْثَال, however, where the meaning is that of the O.T. מִשְׁלַּל or N.T. παραβολή, which the Peshitta renders by ܡܬܠܐ, would seem to have come under the influence of Syriac usage.<sup>4</sup>

Hirschfeld, *New Researches*, 83 ff., would trace the influence to Jewish sources, but Mingana, *Syriac Influence*, 85, is probably right in thinking that it was Christian Aramaic.<sup>5</sup>

<sup>1</sup> Casanova, *Mohammed et la fin du monde*, 37, thinks that in xv, 87, it does not refer to the Qur'ân, but means *benefits*, as though derived from قَلَّ to double. Mainz in *Der Islam*, xxiii, 306, suggests the Syriac root ܡܬܬܠܐ + ܡܬܠܐ = *entisla*, *abundantia*. See also Künstlinger in *OZS*, 1937, 398 ff.

<sup>2</sup> Whence also the Arm. մթալ, though this may be a late borrowing from Arabic. Cf. Hilbermann, *Arm. Gram.*, i, 271.

<sup>3</sup> Zimmern, *Akkad. Premsla*, 23, suggests an ultimate Mesopotamian origin.

<sup>4</sup> Note al-Khafā'i, 192.

<sup>5</sup> On the whole question of the Qur'anic Mathal, see Buhl in *Acta Or.*, ii, 1-11.

الْمَجُوسُ (*Al-Majūs*).

xxii, 17.

The Magians, or Zoroastrians.

They are mentioned in a late Madinan verse along with Jews, Christians, and Šābians.

The early authorities know that the sun-worshippers are meant, and it was early recognized that it was a foreign word.<sup>1</sup> Ibn Sida and

others derived the word from *منج* said to mean *قصير* and *كوش*

said to mean *الاذن*, and tell us that it referred to a man *منج كوش*,

so called because of the smallness of his ears, who was the first to preach the Magian faith.<sup>2</sup> Others, however, knew that it was derived from the Iranian *Magush* (*LA*, viii, 99).

It is clearly the O.Pers. *Magush*,<sup>3</sup> with the acc. form of which, *magum*, we can compare the Av. *magau* or *magō*,<sup>4</sup> and Phlv. *mayō*,<sup>5</sup> and Heb. *מגוש*,<sup>6</sup> as well as the Mod. Pers. *منج*.<sup>7</sup> In Phlv.

we also find a form *magōšā*,<sup>8</sup> derived directly from the O.Pers., and this appears in the Aram. *ܡܐܓܝܫܐ*, Gk. *μάγος*,<sup>9</sup> Syr. *ܡܐܓܝܫܐ*, and the *𐭪𐭫𐭪𐭫* of the Aramaic of the Behistun inscription.<sup>10</sup>

Legarde, *GA*, 159, would derive *مَجُوس* from the Gk. *μάγος*, and

<sup>1</sup> *al-Jamālīq*, *Mu'arras*, 141; *as-Sayūti*, *Jig*, 324; *Muṣannaf*, 47; *al-Khūfī*, 182.

<sup>2</sup> *TA*, iv, 245; *LA*, viii, 99.

<sup>3</sup> *Vide* Meillet, *Grammaire Du Vieux Perse*, p. 148; and note Haug, *Persis*, 189.

<sup>4</sup> Bartholomae, *AIF*, 1111; Horn, *Grundriss*, 321; Frahang, *Glossary*, 94; Herzfeld, *Peikuli*, *Glossary*, 213.

<sup>5</sup> West, *Glossary*, 223; *PPG*, 152 and *𐭪𐭫𐭪𐭫*, 160; Frahang, *Glossary*, 114. See also *ZDMG*, xlv, 671, for its occurrence on a Sasanian gem.

<sup>6</sup> Hübschmann, *Arm. Gramm.*, i, 195.

<sup>7</sup> Vulliamy, *Lex*, ii, 1197; *BQ*, 863.

<sup>8</sup> *PPG*, 152; Frahang, *Glossary*, p. 113. In the Assyrian transcription of the Behistun inscription it is written *magashu*. Note also the *magashu* = priestly order. Peikuli, *Glossary*, 214.

<sup>9</sup> There is an alternative theory that the Greek is a sing. formed from *Máyo*, the name of an ancient Median tribe, but we find *Mayoucaia* in Eusebius.

<sup>10</sup> Cowley, *Aramaic Papyri*, p. 254.

though Vollers, *ZDMG*, li, 303, follows him in this there is little to be said in its favour. The word was well known in pre-Islamic days and occurs in the old poetry,<sup>1</sup> and so may quite well have come direct from Middle Persian, though it is also a possibility that it may have come through the Syr. *ܡܕܝܢܐ*.<sup>2</sup>

### مَدْيَن (Madyan).

vii, 83; ix, 71; xi, 85, 98; xx, 42; xxii, 43; xxviii, 21, 22, 45; xxix, 35.

Midian.

The references are all to the stories of Moses and Shu'aib, and the place is clearly the Biblical *מִדְיָן*, but derived through a Christian channel. (Nöldke, *Ency. Bibl.*, iii, 3081.)

Some of the early authorities endeavoured to derive it from *مَكَنَ* (*LA*, xvii, 289), but al-Jawālīqī, *Mu'arrab*, 143, is inclined to take it as a foreign borrowing.

The presumption is that it came to Arabic through the Syr. *ܡܕܝܢܐ*.<sup>3</sup>

### مَدِينَة (Madīna).

vii, 108, 120; ix, 102, 121; xii, 30; xv, 67; xviii, 18, 81; xxvi, 35, 53; xxvii, 49; xxviii, 14, 17, 19; xxxiii, 60; xxxvi, 19; lxiii, 8.

A city.

The popular derivation among the Lexicons is that it is a form *فَعِيلَة* from *مَكَنَ* to settle, though others considered that it was from *دَان* to possess (*LA*, xvii, 288, 289). The great argument in favour of a derivation from *مَكَنَ* is the plu. *مَكُنْ* beside *مَكَائِنَ*, for, said the philologists (cf. Ibn Barī in *LA*), how could it have such a plu. form if the *ن* were not part of the root?

<sup>1</sup> Vide Horowitz, *KU*, 137.

<sup>2</sup> Mingana, *Syriac Influence*, 95; Ahrens, *Maḥammad*, 9.

<sup>3</sup> See the discussion in Horowitz, *KU*, 138; *JPN*, 153, 154, where he would draw a distinction between the Madyan of the early Sūras of the Qur'ān where it means Midian, and the Madyan of later passages where it refers to the Arabian Madyan opposite the Sinai peninsula, the *Medāna* of Ptolemy.

The truth is that it is from a root related to دَانَ, but is not an Arabic formation at all, being like the Heb. מְדִינָה, a borrowing from the Aram. מְדִינָה, Syr. ܡܕܝܢܐ.<sup>1</sup> Aram. מְדִינָה means a province and then a city,<sup>2</sup> and Syr. ܡܕܝܢܐ is city.<sup>3</sup> From Aram. it was borrowed into Middle Persian where we find the ideogram 𐭌𐭎𐭐 *madīna*, meaning a large fortified city (PPG, 150).

### مَرْجَان (Marjān).

lv, 22, 38.

Small pearls.

The word occurs only in a description of Paradise, and was early recognized as borrowed from Persia,<sup>4</sup> but it is certain that it did not come directly from Iranian into Arabic.<sup>5</sup>

We find in Phlv. 𐭌𐭎𐭐 *marjān*,<sup>6</sup> a pearl used, e.g. in the *Goshṭ-i-Fryōnō*, ii, 13, in describing the crowns presented to the daughters of Spitama after death. From Middle Persian the word was borrowed widely, e.g. Gk. μαργαρίτης<sup>7</sup>; Aram. ܡܪܓܝܢܐ; Syr. ܡܪܓܝܢܐ, and from some Aram. form<sup>8</sup> it came into Arabic. It would have come at an early date for it is used in the old poetry and was doubtless well known in the pre-Islamic period.

### مَرْسِي (Marsī).

xi, 43.

Harbour, haven.

<sup>1</sup> Fraenkel, *Freud*, 280; Horowitz, *KU*, 137.

<sup>2</sup> It has this meaning in Arabic as early as the Nemāra inscription; cf. *RSS*, I, No. 433.

<sup>3</sup> There is some discussion of the meaning of the word by Torrey in *JAOI*, xliii, 230 ff.

<sup>4</sup> al-Jawāḥir, *Mu'arrab*, 144; as-Suyūṭī, *Itq*, 324; *Muḥḥ*, sub voc., and see Sachau's note to the *Mu'arrab*, p. 85.

<sup>5</sup> In spite of Addal Sher, 144, and his attempted derivation from مَرْجَان.

<sup>6</sup> West, *Glossary*, 218; *Sūyat*, *Glossary*, 163; cf. Horn, *Grundriss*, 218, n.

<sup>7</sup> Also μαργαρίτης—ides, from which comes the Arm. *marjāriṭ* and the European forms.

<sup>8</sup> Fraenkel, *Freud*, 89. The Mand. ܡܪܓܝܢܐ would also seem to be from the same source, vide Nöldeke, *Musnad*, 53; Mingana, *Syriac Influence*, 90; Vollers, *EDMG*, I, 611; II, 303.

With this meaning it is used only in the Noah story, though the same word occurs in vii, 186; lxxix, 42, meaning *fixed time*. In this latter sense it is obviously from رَسَا, and the philologists want to derive the مَرَسَى of xi, 43, from this same root.<sup>1</sup>

It seems, however, that we have here a loan-word from Eth. ሙርሳ *a haven* (Nöldeke, *Neue Beiträge*, 61; Bell, *Origin*, 29).

مَرْيَمَ (Maryam).

Occurs some thirty-four times, cf. ii, 81.

The name refers always to the mother of Jesus, though in xix, 29; iii, 31; lxvi, 12, she is confused with Miriam, the sister of Moses and Aaron (*infra*, p. 217).

Some of the philologists took the name to be Arabic, a form مَفْعَل from رَامَ, meaning *to depart from a place*.<sup>2</sup> Some, however, noted it as a foreign word,<sup>3</sup> and Baid. on iii, 31, goes as far as to say that it is Hebrew. Undoubtedly it does go back to the Heb. מַרְיָם, but the vowelling of the Arabic مَرْيَمَ would point to its having come from a Christian source rather than directly from the Hebrew. The Gk. Μαρίαμ; Syr. ܡܪܝܡ; Eth. ሙርሳ are equally possible sources, but the probabilities are in favour of its having come from the Syriac.<sup>4</sup>

There seems no evidence for the occurrence of this form in pre-Islamic times,<sup>5</sup> though the form مَارِيَة, the name of the Coptic slave girl sent from Egypt to Muḥammad,<sup>6</sup> is found in a verse of al-Ḥārith b. Hilliza, iii, 10 (ed. Krenkow, Beirut, 1922).

<sup>1</sup> There was some uncertainty over the reading in this passage, see Zam. and Tab. thereon, and Lā, xix, 35, 36.

<sup>2</sup> Jawhari, sub voc. Lā, xv, 102.

<sup>3</sup> al-Jawālibī, *Mu'arrab*, 140; *TA*, viii, 132; al-Khafāji, 183.

<sup>4</sup> Mingana, *Syriac Influence*, 82.

<sup>5</sup> See the discussion in Horowitz, *KU*, 138-140; *JPN*, 154.

<sup>6</sup> Ibn Hishām, 121; *Uṣṣ al-Ḥabāb*, v, 543, 544, and see Oastani, *Annali*, iii, 828.

مِزْج (Mizj).

lxxvi, 5, 17; lxxxiii, 27.

Tempering.

Both passages refer to the tempering of the drink of the blessed in Paradise.

The Muslim authorities take it from مَزْج to mix, but Ersenkel, *Fremdwörter*, 172, points out that مِزْج is not an Arabic formation, but is the Syr. ܡܝܙܝܬܐ *potus mixtus*, which later became technically used for the eucharistic cup of mixed water and wine. In fact the Syr. ܡܝܙܝܬܐ (cf. Heb. מִזְגָּה; Aram. מִזְגָּה), while used for mixing in general, became specialized for the mixing of drinks. There can thus be little doubt that it was borrowed in pre-Islamic times as a drinking term.<sup>1</sup> See also under امشاج (*infra*, p. 70).

مَسْجِد (Masjid).

Occurs some twenty-eight times, e.g. ii, 139, 144, 145, 187, 192, etc.

A place of worship.

As we have already seen (*infra*, p. 163), the verb سجد in the technical sense of worship has been influenced by Aramaic usage. The form مسجد seems not to have been a formation from this in Arabic, but to have been an independent borrowing from the North.

Nöldake, *ERE*, i, 666, 667, has drawn attention to this fact of the Aramaic origin of the word. In the Nabataean inscriptions we find ܡܫܬܪܬܐ not infrequently meaning "place of worship",<sup>2</sup> as for example in an inscription from Bosra (de Vogüé), p. 106<sup>3</sup>: ܡܫܬܪܬܐ ܕܝܥܒܕ ܬܝܡܢ ܒܪ ܐܠܝܐܠ-ܒܥܠ "This is the place of worship which Taimn, son of Walid el-Ba'al built." The Syr. ܡܫܬܪܬܐ, however, seems to be a late borrowing from the Arabic, but we find ܡܫܬܪܬܐ in the Elephantine papyri.<sup>4</sup>

<sup>1</sup> Horowitz, *Paradies*, 11; Geyer, *Zwei Gedichte*, i, 87 ff.; Zimmern, *Altind. Fremdw.*, 40.

<sup>2</sup> Cook, *Glossary*, 75; Duval in *JA*, viii<sup>e</sup> Ser., vol. xv, 482.

<sup>3</sup> *EDMG*, xxi, 263.

<sup>4</sup> Cowley, *Aramaic Papyri*, p. 148.



In the Qur'ān it is used of the fane at Qubā' (ix, 109), of the Temple at Jerusalem (xvii, 1), of the Church built over the Seven Sleepers (xviii, 20), and other places of worship, so that it is clear that for Muḥammad it meant any place of worship. In the same general sense it is used in the pre-Islamic poetry,<sup>1</sup> and so must have come at an early date from the more settled communities in the North.<sup>2</sup>

مِسْكٌ (*Misk*).

lxxxiii, 28.

Musk.

This sole occurrence is in an early Meccan description of Paradise.

The word was widely used among the Arabs in the pre-Islamic period<sup>3</sup> and was quite commonly recognized as a loan-word from the Persian.<sup>4</sup>

The Phlv. 𐭮𐭥𐭥𐭥 *muskē*<sup>5</sup> seems to have come ultimately from the Skt. मुषक,<sup>6</sup> but it was from the Iranian, not the Indian form, that were borrowed the Arm. Թաշկ<sup>7</sup>; Gk. μόσχος; Aram. ܡܫܟ; Syr. ܡܫܟ; Eth. ሙሻክ. It is more likely to have come direct from Middle Persian into Arabic<sup>8</sup> than through the Syriac, as Mingana, *Syriac Influence*, 88, claims.

مِسْكِينٌ (*Miskīn*).

Of very frequent occurrence, e.g. ii, 77, 172; ix, 60.

Poor.

Note therefrom the formation مَسْكَنَةٌ *poverty, indigence*, ii, 58; iii, 108.

Fraenkel, *Vocab*, 24, pointed out that the Arabic word is from the Syr. ܡܫܟܝܢ, though this comes itself ultimately from Akkadian. The *muskēnu* of the Cuneiform inscriptions was interpreted by Littmann

<sup>1</sup> Horowitz, *KU*, 140.

<sup>2</sup> Schwally, *ZDMG*, III, 134; Lammens, *Sanctuaires*, passim; Von Kremer, *Streifzüge*, ix, n.

<sup>3</sup> Suddiqi, *Stories*, 85; Geyer, *Zwei Gefächte*, i, 90 ff.; ii, 73.

<sup>4</sup> al-Jawāliqī, *Mu'arrab*, 143; ath-Tha'libī, *Fiqh*, 318; as-Sayūfī, *Itq*, 324; *Mashāir*, i, 136; al-Khufāji, 182; *LA*, xii, 378.

<sup>5</sup> Justi, *Glossary to the Saadushah*, p. 241.

<sup>6</sup> Hübnermann, *Arm. Gramma*, i, 196.

<sup>7</sup> Vulliamy, *Lex*, II, 1183.

<sup>8</sup> Vulliamy, *ZDMG*, i, 549, 662.

in *ZA*, xvii, 262 ff., as *leper*, but Combe, *Babyloniaca*, iii, 73, 74, showed that it meant the humble classes,<sup>1</sup> and so *poor*. It passed into Heb. as *קִסְיוֹן*, *קִסְיוֹן* meaning *poor*, and into Aram. *ܩܣܝܢ*; Syr. *ܩܣܝܢ* with the same meaning, and it was from Aram. that the Ar. *مكِين* and Eth. *ṣāh*,<sup>2</sup> were derived.<sup>3</sup>

*مَسِيح* (*Masīḥ*).

iii, 40; iv, 156, 169, 170; v, 19, 76, 79; ix, 30, 31.

Messiah (ὁ Μεσσίας).

It is used only as a title of Jesus, and only in late passages when Muhammad's knowledge of the teachings of the People of the Book is much advanced.

The Muslim authorities usually take it as an Arabic word from *مَسَحَ* to wipe (Tab. on iii, 20). Others said it was from *مَسَحَ* to smear or anoint (Rāghib, *Mufradāt*, 484), others derived it from *ساح* to travel (*LA*, iii, 431), and some, like Zam. and Baid., rejected these theories and admitted that it was a borrowed word.

Those Muslim philologists who noted it as foreign, claimed that it was Hebrew, and this has been accepted by many Western scholars,<sup>4</sup> though such a derivation is extremely unlikely. Hirschfeld, *Beiträge*, 89, would derive it from Aram. *ܡܫܚܐ*, which is possible, though as it is used in early Arabic particularly with regard to Jesus, we are safer in holding with Fraenkel, *Vocab*, 24,<sup>5</sup> that it is from Syr. *ܡܫܝܚܐ* especially as this is the source of the Arm. *Մեսիս*; Eth. *መሰሐ*; the Manichaean *mšīḥa* of the "köktürkisch" fragments<sup>7</sup>; the Pazend

<sup>1</sup> Johns, *Solowisch Lectures*, 1912, p. 8, would derive it from *hass* "to bow down", so that originally it would mean suppliant. See, however, Zimmern, *Äthi. Fremdw.*, 47.

<sup>2</sup> Nöldeke, *Neue Beiträge*, 45. Note also the Phon. *ܡܫܝܚܐ* (Harris, *Glossary*, 120).

<sup>3</sup> Sayous, *Jésus Christ d'après Maïmonide* (Paris, 1880), p. 21; Pantz, *Offenbarung*, 193, n. 3.

<sup>4</sup> So Lagarde, *Überblick*, 91; Margolinouth, *Chrestomathia Baidawiana*, 163; Cheikh, *Nayrāniga*, 186; Mingana, *Syriac Influence*, 85.

<sup>5</sup> This, however, may be direct from the Greek; cf. Hübnermann, *Arm. Gram.*, i, 384.

<sup>6</sup> Nöldeke, *Neue Beiträge*, 34.

<sup>7</sup> Le Coq in *SBZ N*, Berlin, 1906, p. 1204; Salemann, *Manichäische Studien*, i, 97.

*mashyāḥ*; Phlv. 𐭮𐭥𐭥 (Shikand, *Glossary*, 258), and the Manichaean Soghdian *māyāh* (Henning, *Manichäisches Beichtbuch*, 142).

The word was well known in both N. and S. Arabia in pre-Islamic times.<sup>1</sup>

مشكاة (*Mishkāṭ*).

xxiv, 35.

A niche in a wall.

The word was early recognized as foreign (Siddiqi, 13). as-Suyūṭī, *Itq.* 324, gives it as Abyssinian on the authority of Mujāhid,<sup>2</sup> and al-Jawālīqī, *Mu'arrab*, 135,<sup>3</sup> and al-Kindī, *Risāla*, 85, both know that it is an Abyssinian borrowing. Some, of course, sought to interpret it as an Arabic word from شكا (*LA*, xix, 171, quoting Ibn Jinnī), but their difficulties with the word make it obvious that it is a loan-word.

The philologists were correct in their ascription of its origin, for it is the Eth. መስካት (መሥካት), which is an early word formed from ስካወ (cf. ኦርወ, ከርወ), and quite commonly used.<sup>4</sup>

مِصْر (*Misr*).

ii, 58; x, 87; xii, 21, 100; xliii, 50.

Egypt.

It occurs only in connection with the stories of Moses and Joseph.

The fact that it is treated as a diptote in the Qur'ān would seem to indicate that it was a foreign name, and this was recognized by some of the exegetes, as we learn from Baiḍ. on ii, 58, who derives it from

مِصْرَائِيم, which obviously is intended to represent the Heb. מִצְרַיִם.

The Eth. ማር - Minsean ማር<sup>5</sup> is the only form without the final ending, and so S. Arabia was doubtless the source of the Qur'ānic form (but see Zimmern, *Akkad. Fremdw.* 91).

<sup>1</sup> Horowitz, *KU*, 129, 130; Ryckmans, *Noms propres*, i, 19; Rossini, *Glossarium*, 179.

<sup>2</sup> See also *Mutaw.* 41; *Mushir*, i, 130, for other authorities.

<sup>3</sup> Who quotes from Ibn Qutalbe, vide *Adab al-Kutub*, p. 527, and al-Anbari, *Kutub al-Addad*, p. 272.

<sup>4</sup> Noldeke, *Neue Beiträge*, 51; Voller, *ZDMG*, li, 293.

<sup>5</sup> Vide Ryckmans, *Noms propres*, i, 348; Rossini, *Glossarium*, 180.

مُصَوِّرٌ (*Muṣawwir*).

lix, 24.

One who fashions.

It is one of the names of God, and its form is undoubtedly Arabic. Lidzbarski, *SBZW*, Berlin, 1916, p. 1218, however, claims that in this technical sense it is a formation from the borrowed Aram. ܡܨܘܪ,<sup>1</sup> which frequently occurs in the Rabbinic writings as a name of God, and is also found in the Palm. inscriptions in the combination ܡܨܘܪ ܕܥܒܪ (Lidzbarski, *Ephemeris*, ii, 289).

مَعِينٌ (*Ma'in*).

xxiii, 52; xxxvii, 44; lvi, 18; lxvii, 30.

A fountain, or clear flowing water.

It occurs only in early and middle Meccan passages.

The philologists were uncertain whether it was a form *فَعِيل* from *مَعَن* to flow, or connected with *مَاعُون*, or from *عَانَ*, so called because of its clearness—cf. Zam. on xxiii, 52, and *LA*, xvii, 179, 298.

The word *مَعِين*, for a spring of water, is of course common Semitic, but Fraenkel, *Fremds*, 281, noted that the Qur'anic *مَعِين* is the Heb. מַעְיִן, Syr. ܡܥܝܢ = *πηγή*, commonly used for *spring* or a *bubbling fountain*. From one of these sources, probably from the Syriac, it came into Arabic.

مِقْلَادٌ (*Miqḡlād*).

xxxix, 63; xlii, 10.

Key.

Only in the plural form *مَقَالِيد* in the phrase "His are the keys of heaven and earth", where the use of *مَفَاتِيح* in the similar phrase in vi, 59, proves that it means *keys*, though in these two passages many of the Commentators want it to mean *خزائن* *storehouses*.<sup>2</sup>

<sup>1</sup> Vide also Hirschfeld, *Beiträge*, 87.

<sup>2</sup> Rāghib, *Mafradāt*, 422, and Baiḡ, on vi, 59.

It was early recognized as a foreign word, and said by the philologists to be of Persian origin.<sup>1</sup> The Pers. **کلید** to which they refer it is itself a borrowing from the Gk. *κλείς, κλείδα* (Vulliamy, *Lex*, ii, 876), which was also borrowed into Aram. **ܟܠܝܕܐ**; Syr. **ܟܠܝܕܐ**, **ܟܠܝܕܐ** or **ܟܠܝܕܐ**. In spite of Dvofák's vigorous defence of the theory that it passed directly from Persian into Arabic,<sup>2</sup> we are fairly safe in concluding that the Ar. **أَقْلِيد** is from the Syr. **ܟܠܝܕܐ**,<sup>3</sup> and the form **مقلاد** formed therefrom on the analogy of **مفتاح**, etc.<sup>4</sup>

**مِلَّة** (*Milla*).

ii, 114, 124, 129; iii, 89; iv, 124; vi, 162; vii, 86, 87; xii, 37, 38; xiv, 16; xvi, 124; xviii, 19; xxii, 77; xxxviii, 6.

Religion, sect.

It is most commonly found in the phrase **مِلَّةَ إِبْرَاهِيمَ**, but is used for the faith of Jews and Christians (e.g. ii, 114), and for the old heathen beliefs (e.g. xii, 37; xiv, 16).<sup>5</sup> The Muslim authorities take it as an Arabic word but have some difficulty in explaining it.<sup>6</sup>

It has long been recognized as one of those religious terms for which Muhammad was indebted to the older religions. Sprenger held that it was an Aramaic word which the Jews brought with them to the Hijāz, and Hirschfeld, *Beiträge*, 44, agrees,<sup>7</sup> as does Torrey, *Foundation*, 48. The Aram. **ܡܠܬܐ**, like the late Heb. **מילה**, means *word*, but could be used figuratively for the religious beliefs of a person. The Syr. **ܡܠܬܐ**, however, is a more likely source, for besides meaning *word*,

<sup>1</sup> al-Jawāhidī, *Mu'arrab*, 139; as-Sayyidī, *Jig*, 324; *Mutaw*, 86; al-Khaffājī, 181.

<sup>2</sup> *Freunde*, 79 ff.; *Muall*, sub voc., wants to derive it directly from Greek.

<sup>3</sup> *Freunde*, 15, 16; Mingana, *Syriac Influence*, 88.

<sup>4</sup> *Freunde*, 16, thinks that a form with **د** may have been known in the Aramaic from which the Arabic word was borrowed.

<sup>5</sup> Rāghib, *Mufradāt*, 488, says that **مِلَّة** can only be used for a religion that was proclaimed by a Prophet. Cf. *La*, xiv, 154.

<sup>6</sup> See Sprenger, *Leben*, ii, 276, n.

<sup>7</sup> In his *New Researches*, 16, Hirschfeld suggests that in Muhammad's mind **מילה** = **מילה** may have been somewhat confused with **מילה** *circumcision*, so that **מילה** representing the doctrine of Abraham, and **מילה** representing the outward sign of the Abrahamic covenant, being confused together, produced **مِلَّة** as the *دين* of Abraham. This seems, however, a little far-fetched.

ῥῆμα, it is also used to translate λόγος, and is used technically for religion.<sup>1</sup> It is possible, as Horovitz, *KU*, 62, 63, suggests, that the meaning was also influenced by the sense of way, which may be derived from the Arabic root itself (cf. Ahrens, *Christliches*, 33).

There seems to be no evidence for the use of <sup>مَلَك</sup> in its Qur'ānic sense in the pre-Islamic period,<sup>2</sup> so it may have been a borrowing of Muhammad himself, but doubtless was intelligible to his audiences who were more or less acquainted with Jews and Christians.

<sup>مَلَك</sup> (*Malak*).

Of very frequent occurrence. Cf. ii, 28.

Angel.

It also occurs in the form <sup>مَلَائِكَة</sup>, with the plu.

The Muslim authorities are unanimous in taking it as Arabic, though they dispute among themselves whether it should be derived from <sup>مَلَك</sup> or <sup>أَلَك</sup> (Rāghib, *Mufradāt*, 19, 490; *LA*, xii, 274, and Tab. on ii, 28).

There can be little doubt, however, that the source of the word is the Eth. <sup>መለከ</sup> with its characteristic plu. <sup>መለከት</sup>,<sup>3</sup> which is the common Eth. word for ἄγγελος, whether in the sense of angelus or mensius, and thus corresponds exactly with Heb. <sup>מַלְאָךְ</sup>; Phon. <sup>מַלְאָךְ</sup>; Syr. <sup>ܡܠܐܬܐ</sup>.<sup>4</sup> It is very possible, however, that Jewish influences also have been at work on the word, for Hirschfeld, *Beiträge*,

46, points out the close correspondence of such phrases as <sup>ملك الموت</sup> (xxii, 11) with <sup>מלך המות</sup>,<sup>5</sup> and <sup>ملك الملك</sup> (iii, 25) with <sup>מלכא מלך מלכיא</sup>. The word would seem to have been borrowed

<sup>1</sup> Nöldke, *Neue Beiträge*, 25, 28; *Skizzen*, 38; Vollers, *EDMG*, II, 239, 325; Nöldke-Schwally, i, 20, 149.

<sup>2</sup> Nöldke-Schwally, i, 146, n., but see Horovitz, *KU*, 62.

<sup>3</sup> Nöldke, *Neue Beiträge*, 34; Hirschfeld, *Beiträge*, 45; Bell, *Origins*, 62; Drowai, *Freunde*, 64; Rhodokanakis, *WZKM*, xiv, 71; Ahrens, *Muhammad*, 92; Pantz, *Offenbarung*, 60; but see Bittner, *WZKM*, xv, 355.

<sup>4</sup> Mingana, *Syriac Influence*, 85, would derive the Arabic from this Syriac form; cf. also Fischer, *Glossar*, 118.

<sup>5</sup> So Geiger, 60; but we find this also in Eth., cf. <sup>መለከ</sup> : <sup>ጥጥ</sup>.

into Arabic long before the time of Muḥammad, for the Qur'ān assumes that Arabian audiences are well acquainted with angels and their powers,<sup>1</sup> and the form, indeed, occurs in the N. Arabian inscriptions.<sup>2</sup>

### مَلِكٌ (*Malik*).

xii, 72, 76, etc.

A king.

With this must be taken مَالِكٌ in the sense of *Lord*, مَلِيكٌ a monarch (liv, 55), and مُلْكٌ *dominion, kingdom*.

The primitive root مَلَكَ *to possess*, with its derivatives, is common Semitic, and the Muslim savants naturally take the sense of *king, kingdom*, etc., to be derived from this.

Zimmer, *Akkad. Fremdw.* 7, however, has pointed out that this technical sense of *kingship* first developed in Akkadian, and then was taken over into the Hebrew, Phœnician, and Aramaic dialects, and also into S. Semitic in the Sab. 𐩦𐩣𐩪 and Ar. مَلِكٌ. It may also have been from Mesopotamia that it passed into Middle Persian as 𐭥𐭥𐭥 (*Frahang, Glossary*, 116; Herzfeld, *Paikuli, Glossary*, 216).

### مَلَكَوتٌ (*Malakūt*).

vi, 75; vii, 184; xxiii, 90; xxxvi, 83.

Kingdom, dominion.

The usual theory of the Muslim philologists is that it is an Arabic word from the root مَلَكَ *to possess*, though they are a little hazy as to the explanation of the final ت.<sup>3</sup> Some of them, as we learn from as-Suyūṭī, *Itq.* 324, recognized that it was foreign and derived it from Nabataean.

The 𐤌𐤕 ending is almost conclusive evidence of its being from

<sup>1</sup> Sprenger, *Leben*, ii, 18; Eickmann, *Angelologie*, 12; Bell, *Origins*, 82.

<sup>2</sup> Huber, *Journal d'un Voyage en Arabie*, Paris, 1891, No. 59, l. 12.

<sup>3</sup> Rāghib, *Mufradāt*, 482. It is noteworthy that there was a variant reading مَلَكُوت.



Aramaic.<sup>1</sup> Geiger, 60, and Tisdall, *Sources*, 126,<sup>2</sup> would take it from Heb. מַלְכוּת, which is commonly used in the Rabbinic writings, but the Aram. מַלְכוּתָא; Syr. ܡܠܟܘܬܐ are more likely, as Fraenkel, *Vocab*, 22, noted,<sup>3</sup> since these have the double sense of βασιλεία and ἡγεμονία precisely as in the Qur'ān, and moreover an Aramaic form was the source of both the Eth. መለከት (Nöldeke, *Neue Beiträge*, 33) and the Phlv. ideogram ܡܠܟܘܬܐ *malikutā* (PPGI, 153; *Frahang, Glossary*, p. 116).

Mingana, *Syriac Influence*, 85, would specify a Syriac origin for the word, but it is impossible to decide, though in some respects the Aramaic מַלְכוּתָא seems to offer closer parallels than the Syr. ܡܠܟܘܬܐ. Ahrens, *Muhammad*, 78, points out that Muhammad had not grasped the idea of the βασιλεία τῶν οὐρανῶν, and treats the word as meaning rather "Herrschaft über den Himmel", i.e. somewhat in the sense of مَلَك.

مَنَّ (Manna).

ii, 54; vii, 160; xx, 82.

Manna.

The Commentators have little idea what is meant. They identify it with ترنجبین, the Persian manna, or صمغ, a gum found on trees whose taste is like honey, or الخبز الرقاق thin bread, or عسل honey, or شراب a syrup, etc. As a rule they take it to be derived from مَنَّ to benefit, and say that it was so called because it was sent as provision to the Children of Israel (*LA*, xvii, 306).

The word is used only in connection with the quails, so there can be no doubt that the word came to Muhammad along with سُلُو when he learned the Biblical story. The Hebrew word is מַן which is the source of the Gk. μάννα and Syr. ܡܢܢ. The Christian forms are

<sup>1</sup> Geiger, 44; Sprenger, *Leben*, ii, 257, n.

<sup>2</sup> So von Kremer, *Ideen*, 226; Sacco, *Credenze*, 51.

<sup>3</sup> Dvořák, *Frangia*, 31; Massignon, *Lexique technique*, 52; Horowitz, *JPN*, 222.

<sup>4</sup> Cf. the מַלְכוּתָא of the incantation texts; Montgomery, *Aramaic Incantation Texts*, Glossary, p. 294.

obviously much nearer to the Arabic than the Hebrew, and as we have already seen that the probabilities are that *سَلَوَى* came from the Syriac, we may conclude that *مَنْ* is from the same source,<sup>1</sup> especially as the Syriac is the source of the Arm. *մանկայ*.<sup>2</sup>

Apparently there is no evidence of pre-Islamic use of the word,<sup>3</sup> though the story may well have been familiar to Muḥammad's audience.

### مُنَافِقُونَ (*Munāfiqūn*).

Occurs some thirty-three times in both masc. and fem. forms.

Hypocrites.

Naturally the Lexicons seek to derive it from *نَفَقَ* with the meaning of *تَفَدَّ*, so that the *Munāfiqūn* are those who have departed from the law (Rāghib, *Mufradāt*, 522).

The word, however, has long been recognized as a borrowing from Ethiopic.<sup>4</sup> The form *ጠፋፋ* (*ṬṬṬ*) has the meaning *hypocritam agere*, which *نَفَقَ* has not originally in Arabic, such a form as *نَافِق*, e.g. in

*نَافِقٌ فِي الدِّينِ*, being late, if not as Nöldake, *Neue Beiträge*, 48, thinks, a direct borrowing from *ጠፋፋ*. The form *ጠፋፋፋ* = *ἀπεικός* is of frequent occurrence in the *Didascalia*,<sup>5</sup> and is clearly the source of

*مُنَافِق*, which possibly was borrowed by Muḥammad himself, as there appears no trace of the word in this technical sense in the early literature.<sup>6</sup>

<sup>1</sup> Fraenkel, *Vocab.* 21; Mingana, *Syriac Influence*, 86; Horowitz, *KU*, 17; *JPN*, 232.

<sup>2</sup> Hälschmann, *Arm. Gramm.* 1, 316.

<sup>3</sup> The Commentaries and Lexicons quote a verse from Al-A'ahā, but as Lyall remarks in his notes to the *Mafaddalīyāt*, p. 709, it does not occur in the poem as quoted by al-Tabarī, *Asasul*, 1, 987 ff., nor in the *Diwan*, and so is rightly judged by Horowitz, *op. cit.*, as an interpolation based on the Qur'ān.

<sup>4</sup> Wellhausen, *Recht*, 232; Nöldake, *Neue Beiträge*, 48, 49; Ahrens, *Muhammad*, 145.

<sup>5</sup> Dillmann, *Lex.* 712.

<sup>6</sup> Nöldake-Schwally, 1, 88, n. 5; Ahrens, *Christliches*, 41.

مَنْقُوشٌ (Manfūsh).

ci, 4.

Teased or carded (as wool).

Zimmern, *Akkad. Fremdw.* 28, takes the Akk. *napāšu*, to card or tease wool, as the origin of the Aram. ܢܦܫܐ, to tease wool, from which came the Ar. مَنْقُوشٌ. Cf. also Haupt, in *Beit. Ass.* v, 471, n.

مِنْهَاجٌ (Minhāj).

v, 52.

Pathway.

Only in a late Madinan verse where the reference is to a "rule of faith" and a "way of life", as was clearly seen by the Commentators.

The philologists naturally took it to be a normal formation from مَنْجٍ, and this is possible; but Hirschfeld, *Beiträge*, 89, has pointed out (cf. also Horovitz, *JPN*, 225), that in its technical religious sense it corresponds precisely with the Rabbinic מִנְהַג used for religious custom or way of life, and suggests that as used in the Qur'ân, it is a borrowing from the Jews. Schwally, *ZDMG*, lili, 197-8, agrees, and we may admit that there seems at least to be Jewish influence on the use of the word.

مُهَيِّمٌ (Muhaimin).

v, 52; lix, 23.

That which preserves anything safe.

In v, 52, it is used of that which preserves Scripture safe from alteration, and in lix, 23, as a title of Allah, the Preserver. There is a variant reading مَهَيِّمٌ in both passages.

The philologists take it as genuine Arabic, but as Nöldeke, *Neue Beiträge*, 27, points out, we can hardly get the meaning we want from the verb هَمِنَ. Fraenkel, *Vocab.* 23, noted that it was a borrowing from the Aram. מְהַיִּים or Syr. ܡܗܝܝܡܝܢ.<sup>1</sup> It is difficult to

<sup>1</sup> So Nöldeke, *Neue Beiträge*, 27; Hirschfeld, *Beiträge*, 87; Horovitz, *JPN*, 225.

decide whether it came from Jewish or Christian sources, but the parallels with Syriac are closer.<sup>1</sup>

مَوَاحِيرُ (*Ma'wâḥir*).

xvi, 14; xxxv, 13.

Plu. of مَآخِرَةٌ, that which ploughs the waves with a clashing noise, i.e. a ship.

Zimmern, *Akkad. Fremdw.*, 45, suggests that it was derived from Akk. *šippu māḥirtu*, a ship making its way out into a storm. If this is so it would have been an early borrowing direct from Mesopotamia.

مُتَفَكِّكَةٌ (*Mu'tafikka*).

ix, 71; liii, 54; lxix, 9.

That which is overthrown or turned upside down.

All three passages refer to the destruction of Sodom and Gomorrah.

The Muslim authorities take it from أَفَكَ as we see from Rāghib, *Mufradāt*, 18, and the word certainly is Arabic in its form. Sprenger, *Leben*, i, 492, however, claimed that this particular formation is due to the Rabbinic מַתְפַּלְפֵּל used in the story of Sodom and Gomorrah. This theory is a little difficult, but has been accepted by Hirschfeld, *Beiträge*, 37, and Horowitz, *KU*, 13, 14; *JPN*, 187, and Ahrens, *Christliches*, 41, agree.

مُوسَى (*Mūsā*).

Of very frequent occurrence, e.g. ii, 51, 57; xi, 20.

Moses.

It was very commonly recognized as a foreign name,<sup>2</sup> the usual theory being that it was from an original form מוֹשֶׁה, which some say

<sup>1</sup> So Nöldeke, *op. cit.*, and Mingana, *Syriac Influences*, 88.

<sup>2</sup> al-Jawālibī, *Mu'arrab*, 135; al-Khafīf, 182; Bagh. on ii, 48, and even Rāghib, *Mufradāt*, 484.

means *water* and *trees* in Hebrew,<sup>1</sup> and others in Coptic,<sup>2</sup> this name being given to Moses because of the place from which he was taken.

It is possible that the name came direct from the Heb. מֹשֶׁה, or as Derenbourg in *REJ*, xviii, 127, suggests, through a form מוֹסִי used among the Arabian Jews. It is much more likely, however, that it came to the Arabs through the Syr. موصى<sup>3</sup> or the Eth. ሙሳ, especially as it was from the Syr. that the Pazend *Musāḥ*, Phlv. 𐭮𐭥𐭥𐭥 and Arm. Մուսէ were borrowed.

There appears to be no well-attested example of the use of the word earlier than the Qur'ān,<sup>4</sup> so that it may have been an importation of Muḥammad himself, though doubtless well enough known to his audience from their contacts with Jews and Christians.

مِيكَال (Mikāl).

ii, 92.

Michael.

As an angel he is mentioned with Gabriel in a passage where the Commentators claim that the two are contrasted, Gabriel as the opponent of the Jews and Michael as their protector. He thus occupies in the Qur'ān the place given him in Dan. x, 13, 21, etc., as the Patron of Israel.

The early authorities were a little uncertain as to the spelling of the word, and al-Jawālīqī, 143, notes the forms مِيكَال; مِيكَالِيل; مِيكَالِيلِيل; and مِيكَالِيلِيلِيل. This would suggest that it was a foreign word, and it is given as such by Ibn Qutaiḥa, *Adab al-Kātib*, 78, and al-Jawālīqī, *op. cit.*

The word may have come directly from מִיכָאֵל, or more likely from the Syr. موصلا or موصلا, as it was from Syriac that the form

<sup>1</sup> Rāghib gives the form as מוֹשֶׁה.

<sup>2</sup> So Tab. on ii, 48; ath-Tha'labī, *Qisṣa*, 118, who tell us that in Coptic *mos* means *water* and *alo* means *trees*. This obviously rests on the Jewish theory given in Josephus, *Antiq.* ii, ix, 6: τὸ γὰρ ὄνομα αὐτοῦ ἐστὶν ὡς ἐλένηται καλεῖσθαι, ὅτις ἐστὶν τοῖς ἱερεῶσι καθάρσις, which fairly well represents the Coptic ሙሳ *water* and ማሳ *renewed*.

<sup>3</sup> Cf. the form موصلا on a Christian incantation bowl from Nippūr (Montgomery, *Aramaic Incantation Texts*, p. 231).

<sup>4</sup> So Horowitz, *KU*, 143; *JPN*, 158.

in the Persian Manichaean fragments from Turfan was derived.<sup>1</sup> It is difficult to say how well the name was known in pre-Islamic times.<sup>2</sup>

نَبِيّ (Nabīy).

Of very frequent occurrence, e.g. ii, 247; iii, 61; viii, 65.

Prophet.

Usually the word is taken to be from نَبَأَ to bring news (as-Sijistāni, 312), though some thought it was from a meaning of that root to be high.<sup>3</sup>

Fraenkel, *Vocab*, 20, pointed out that the plu. نَبِيُّونَ, beside the more usual أَنْبِيَاء, would suggest that the word was a foreign borrowing, and that it was taken from the older religions has been generally accepted by modern scholarship.<sup>4</sup> Sprenger, *Leben*, ii, 251, would derive it from the Heb. נָבִיא, and this view has commended itself to many scholars.<sup>5</sup> There are serious objections to it, however, on the ground of form, and as Wright has pointed out,<sup>6</sup> it is the Aram. נְבִיאָא, which by the dropping of the sign for emphatic state, gives us the form we need. Thus there can be little doubt that نَبِيّ, like Eth. ነቢዔ (Nöldeke, *Neue Beiträge*, 34), is from the Aram.,<sup>7</sup> and probably from Jewish Aram. rather than from Syr. نَصَا. It was seemingly known to the Arabs long before Muḥammad's day,<sup>8</sup> and occurs, probably of Mani himself, in the Manichaean fragments (Salemman, *Manichäische Studien*, i, 97).

<sup>1</sup> Müller in *SBZ* IV, Berlin, 1904, p. 351; Salemman, *Manichäische Studien*, i, 95.

<sup>2</sup> Cf. Horowitz, *KU*, 143, and Rhodokanakis, *WZKM*, xvii, 282.

<sup>3</sup> Ibn Duraid, *Lahiqah*, 273; and see Fraenkel, *Freud*, 232, n.

<sup>4</sup> Margoliouth, *Schweich Lectures*, 32, however, thinks that the Hebrew is to be explained from the Arabic, and Casanova, *Mohammed et la Fin du Monde*, 38, n., argues that نَبِيّ is a proper derivation from نَبَأ, which is absurd, though Fischer, *Glossar*, 151, thinks that this root had an influence on the word. So Ahrens, *Mohammed*, 128.

<sup>5</sup> Von Kremer, *Ideen*, 224; Hirschfeld, *Beiträge*, 42; Rudolph, *Abhängigkeit*, 45; Grimme, *Mohammed*, ii, 75, n. 2; Sacco, *Credenza*, 116.

<sup>6</sup> *Comparative Grammar*, 46.

<sup>7</sup> So Guidi, *Della Sede*, 599; Horowitz, *KU*, 47; *JPN*, 223, seems doubtful whether Heb. or Aram.

<sup>8</sup> Hirschfeld, *Beiträge*, 42.

نُبُوَّة (Nabūwa).

iii, 73; vi, 89; xxix, 26; xiv, 15; lvii, 26.

Prophecy.

The word occurs only in late Meccan passages (but see Ahrens, *Christliches*, 34), and always in connection with the mention of the previous Scriptures with which the Arabs were acquainted. It is thus clearly a technical word, and though it may be a genuine develop-

ment from *نَبِي*, there is some suspicion that it is a direct borrowing from the Jews.

In late Heb. נְבוּאָה is used for *prophecy* (cf. Neh. vi, 13, and 2 Chron. xv, 8), and in one interesting passage (2 Chron. ix, 29) it means a prophetic document. In Jewish Aram. נְבוּאָה also means *prophecy*, but apparently does not have the meaning of "prophetic document",<sup>1</sup> nor is the Syr. ܢܒܘܐ so near to the Arabic as the Hebrew, which would seem to leave us with the conclusion that it was the Hebrew word which gave rise to the Arabic, or at least influenced the development of the form (Horowitz, *JPN*, 234).

نُحَاس (Nuḥās).

lv, 35.

Brass.

We find the word only in an early Meccan Sūra in a description of future punishment.

There was considerable uncertainty as to the reading of the word, for we find different authorities supporting نُحَاس; نُحُس; and نُحَس,<sup>2</sup> and even those who accepted the usual نُحَاس were not certain whether it meant *smoke* or *brass*. The philologists also had some difficulty in finding a derivation for the word, and we learn from *LA*, vii, 112, that Ibn Duraid said, "it is genuinely Arabic but I know not its root."

<sup>1</sup> Horowitz, *KU*, 73, says so does, and refers to Bacher's *Die exegetische Terminologie der jüdischen Traditionsliteratur*, ii, 123, but Bacher gives this meaning of "prophat-ischer Abschnitt" only for נְבוּאָה, and does not quote any example of it for נְבוּאָה.

<sup>2</sup> Vide Zam. on the passage.



It is, as Fraenkel, *Fremde*, 152, pointed out, a borrowing, and means *brass*. In Heb.  $\text{נְזָר}$  and  $\text{נְזָרָה}$  occur not infrequently meaning *copper* or *bronze*, and  $\text{נְזָר}$  with a similar meaning occurs in the Phon. inscriptions.<sup>1</sup> So the Aram.  $\text{ܢܙܪܐ}$  of the Targums<sup>2</sup>; Syr.  $\text{ܢܙܪܐ}$ , and Palmy.  $\text{ܢܙܪܐ}$ <sup>3</sup> are commonly used, and likewise the Eth.  $\text{ናሕረ}$  *as, asprum*, which one would judge from Dillmann, *Lex*, 633, to be a late word, but which occurs in the old Eth. inscriptions.<sup>4</sup> It is possible also that the old Egyptian  $\text{ḥs.t}$  (for *copper*),<sup>5</sup> which is apparently a loan-word in Egyptian, may be of the same origin.

Apparently the word has no origin in Semitic,<sup>6</sup> and so one may judge that it is a borrowing from the pre-Semitic stratum of language. The Arabic word may thus have come directly from this source, but in view of the difficulties the philologists had with the word, we should judge that it was rather a borrowing from the Aramaic.

نُذِرَ (*Nadhira*).

ii, 273; lxxvi, 7; plu. نُذِرَ xxii, 30.

A vow.

With this is to be taken the denominative verb نَذَرَ ii, 273; iii, 31; xix, 27.

This group of words has nothing to do with the forms of نَذَرَ to warn, so commonly used in the Qur'ân, and which are genuine Arabic.

In the sense of *cow* it is a borrowing from the Judæo-Christian circle<sup>7</sup>; cf. Heb.  $\text{נֶזֶר}$ ; Phon.  $\text{נֶזֶר}$ ; Syr.  $\text{ܢܙܪܐ}$ , all from a root  $\text{נֶזֶר}$  which is a parallel form to  $\text{נֶזֶר}$ , to *dedicate, consecrate* (cf. Akk. *nasāru, curse*), and Sab.  $\text{ܢܙܪܐ}$  (Hommel, *Südarab. Chrest.*, 128).<sup>8</sup> It must have been an early borrowing.

<sup>1</sup> Lédarski, *Handbuch*, 329; Harris, *Glossary*, 123.

<sup>2</sup> And the  $\text{ܢܙܪܐ}$  of the Elephantine papyri (Cowley, *Aramaic Papyri*, p. 299).

<sup>3</sup> Cf. de Vogüé, *Inscriptions*, No. xi, l. 6, and in the Fiscal inscription, *EDMG*, xlii, 388; cf. also  $\text{ܢܙܪܐ}$  in the Nabab inscription in Lédarski, *Handbuch*, 445.

<sup>4</sup> D. H. Müller, *Epigraphische Denkmäler aus Abessinien*, 1894, p. 62.

<sup>5</sup> W. M. Müller, *Asia und Europa*, 1923, p. 127. See Erman-Grapow, v, 296.

<sup>6</sup> Levy, *Wörterbuch*, iii, 374, suggests a derivation from  $\text{نَحَس}$  to be hard, but this is hardly likely.

<sup>7</sup> Ahrens, *Christliches*, 34.

<sup>8</sup> See also Rosmini, *Glossarium*, 184.

نُسْخَة (Nuskha).

vii, 153.

A copy, or exemplar.

The word occurs only in a late Sūra in reference to the Tables of Stone given to Moses, but the verb formed from it—*استنسخ*, is used in an earlier passage, xiv, 28, though again the reference is to a heavenly book.

The Muslim authorities take the word as a form *فُعْلَة* with the meaning of *مفعولة* from *نسخ* in the sense *to copy*, and some (cf. *Ld*, iv, 28) would make *copy* the primitive meaning of the root. A comparison with the cognate languages, however, shows that *copy* is a secondary meaning of the root, cf. Akk. *nashu* = *extract*, and Syr. *ܢܫܚܐ* *to copy*, beside Akk. *nashû*, Heb. *נָסַח*; O.Aram. *ܢܫܚ* and the Targumic *ܢܫܚ*, where the original sense is clearly *to remove, tear away (evellers)*, which original meaning is found in the Qur'ān in ii, 100; xxii, 51, where the word is used, as Hirschfeld, *Beiträge*, 36, points out, precisely as *נָסַח* is in Deut. xxviii, 63; Ezr. vi, 11.

Hoffmann, *ZDMG*, xxii, 760, suggested that the Arabic word was from Aram. *ܢܫܚܐ*, but this is used only in late Rabbinic writings and gained the technical sense of "variant reading", e.g. *ܢܫܚܐ ܕܡܫܢܐ*. Again in Syr. the only form is *ܢܫܚܐ*, which is also late (*PSm*, 2400), and as Lagarde, *GA*, 196, points out,<sup>1</sup> comes from the Iranian, where Phlv. *𐭎𐭅𐭌*, *nash*<sup>2</sup>; Av. *𐬨𐬀𐬯𐬭𐬀* *nashē* means a book of the Avesta. The Iranian word, however, as Spiegel showed in his *Studien über das Zendavesta*,<sup>3</sup> cannot be explained from Indo-European material, and like the Arm. *նիշ*<sup>4</sup> is in all probability an ancient borrowing from some Semitic source in Mesopotamia.

It is, of course, possible that it came to Arabic also from Mesopotamia, but we find *ܢܫܚܐ* in a Nabataean inscription from

<sup>1</sup> Also Vollert, *ZDMG*, l, 649.

<sup>2</sup> *PPG*, 165, 166; *Syriac Glossary*, 163; *West, Glossary*, 343; *Haug, Parvis*, 181.

<sup>3</sup> *ZDMG*, ix, 191, and *JA* for 1846.

<sup>4</sup> Hübischmann, *Arm. Gramm.*, i, 204, however, compares *նիշ* with the Syr. *ܢܫܚܐ*, though deriving both from an Iranian original. See Lagarde, *GA*, 66, and Zimmern, *Akkad. Prieſter*, 13, who relates it to the Akk. *nāṣu*. Arm. *նաւիւնայ*, however, is a late borrowing from Arabic; see *ZDMG*, xlv, 264.

N. Arabia of A.D. 31,<sup>1</sup> where it has precisely this meaning of *copy* which we find for the Akk. *nuṣṣu*, and it was doubtless from this technical use of the word in N. Arabia that the word came into use in Arabic (Zimmern, *Akkad. Fremdw.*, 29).

نَصَارَى (*Naṣārā*).

ii, 59, 105, 107, 114, 129, 134; iii, 60; v, 17, 21, 56, 73, 85; ix, 30; xii, 17.

Christians.

This name occurs only in Madinan passages, and except for iii, 50, only in the plu. form.

It is taken by the Muslim authorities as a genuine Arabic formation from *نصر*, derived either from the name of the village ناصرة,<sup>2</sup> which was the native village of Jesus, or from انصار *helpers*, the name of the Disciples (cf. Sūra, iii, 45).<sup>3</sup>

Sūra, v, 85, would seem conclusive evidence that the word was in use in pre-Islamic times, and indeed the word occurs not uncommonly in the early poetry. The question of the origin of the name, however, is exceedingly difficult to solve.

The Talmudic name for Christians was נוצרים, a name derived probably from the town of Nazareth, though some would derive it from the name of the sect of *Nazapāioi*.<sup>4</sup> It is possible that the Arabs learned this word from the Jews, though as the Jews used it more or less as a term of contempt this is hardly likely. Also we find the Mandaeans calling themselves נצורין,<sup>5</sup> which may be from the *Naζωπαῖοι* of the N.T., though, as it is difficult to imagine the Mandaeans wanting to be known as Christians,<sup>6</sup> it may be that this

<sup>1</sup> CIS, ii, 309, l. 9; Lidzbarski, *Handbuch*, 468; Euting, *Nob. Inschr.*, No. 12; Cook, *Glossary*, 82, and cf. Horowitz, *JPN*, 224.

<sup>2</sup> Yāqūt, *Mu'jam*, iv, 729; Rāghib, *Mufradāt*, 514; ath-Tha'labi, *Qipqāq*, 272.

<sup>3</sup> The Commentaries on ii, 59. See Hirschfeld, *Beiträge*, 17, and Sprenger, *Leben*, ii, 535.

<sup>4</sup> Krauss in *JH*, iv, 194.

<sup>5</sup> Lidzbarski, *Mandäische Literatur*, xvi ff.; Brandt, *EEF*, viii, 384.

<sup>6</sup> Lidzbarski, *ZS*, i, 233; Noldake, *ZA*, xxxiii, 74, says: "aber wie die Mandäer zu dem Namen *Nazoräer* gekommen sind, bleibt doch dunkel." Pallis, *Mandaeen Studies*, 1928, p. 161, suggests that the Mand. *N'N'N'N'N* is simply the Arabic نصارى, which name was assumed by the Mandaeans in Islamic times to escape Muslim persecution, and this is very likely the truth.

also represents the *Nasapāioi* of Epiphanius and Jerome,<sup>1</sup> who were a Judæo-Christian sect related to the Elkesites, and the name may have come to the Arabs from this source.<sup>2</sup>

The most probable origin, however, is the Syr. *ܢܫܐܝܐ* which represents the *Nasapāioi* of Acts xxiv, 5, and was a commonly used designation of Christians who lived under Persian suzerainty.<sup>3</sup> As it was from this area that the old Arm. *նաթաթի* was borrowed,<sup>4</sup>

the case is very strong for the Ar. *نصاري* having come from the same source.

### نَمَارِقُ (*Namāriq*).

lxxxviii, 15.

Cushions.

Only in an early *Sūra* in a description of the delights of Paradise. al-Kindī, *Risāla*, 85, noted it as a loan-word from Persian,<sup>5</sup> though it is not given as such by al-Jawālīqī or as-Suyūṭī. It occurs not infrequently in the early poetry for the cushion on a camel's back, and must have been an early borrowing.

Lagarde, *Symmetica*, i, 60,<sup>6</sup> pointed out that it is from the Iranian *namr* meaning *soft*. In the old Iranian we find *namrā*,<sup>7</sup> which gives Av. *𐬨𐬀𐬢𐬭𐬀* *namra* (Bartholomae, *AIW*, 1042, cf. Skt. नमर), and Phlv. *𐭮𐭭* *narm* (West, *Glossary*, 240; Salemann, *Manichäische Studien*, i, 101), and from some Middle Persian form *namr* + the suffix *ā* *ak*, it passed both into Aram. *ܢܡܪܐܬܐ* and Ar. *نَمَرَق*, for which a plu. *نَمَارِق* was then formed.

<sup>1</sup> Epiphanius, *Panarion*, xxix, and Jerome, *Comment. on Matt.* xii.

<sup>2</sup> Bell, *Origins*, 149; Margoliouth, *EEB*, x, 540, thinks it was Heb.

<sup>3</sup> Horovitz, *KU*, 145, 146. See also Mingana, *Syriac Influence*, 96; Fischer, *Glossar*, 135.

<sup>4</sup> Hübschmann, *ZDMG*, xvi, 245; *Arm. Gramm.*, i, 312.

<sup>5</sup> See also Sprenger, *Leben*, ii, 504, n.

<sup>6</sup> Followed by Fraenkel, *Vocab.*, 8.

<sup>7</sup> This form occurs in *namr* in the Zaza dialect to-day (Horn, *Grundriss*, No. 1038).

## نُوحٌ (Nūḥ).

Occurs some fifty-three times, e.g. iii, 30; iv, 161; xi, 34.

Noah.

Some of the Muslim authorities would derive the name from

نَاح to wail,<sup>1</sup> though as al-Jawālīqī, *Mu'arrab*, 144, shows, it was commonly recognized as of non-Arabic origin.<sup>2</sup>

The story of Noah was well known in pre-Islamic days, and was often referred to by the poets, though as a personal name it apparently was not used among the Arabs before Islam.<sup>3</sup>

The form of the Ar. نُوح is in favour of its having come from the Syr. ܢܘܚ rather than directly from the Heb. נֹח.<sup>4</sup>

## نُونٌ (Nūn).

xxi, 87.

Fish.

Only in the title ذُو النُّون given to Jonah, so that it is the equivalent of صاحب الحوت in lxviii, 48, whence came the theory النون

الحوت العظيم (*Rāghib, Mufradāt*, 531; *LA*, xvii, 320).

It is a N. Semitic word, cf. Akk. *nunu*; Aram. ܢܢܐ; Syr. ܢܘܢ, and Phon. and late Heb. נֹחַ. Guidi, *Della Seda*, 591, recognized that it was a loan-word in Arabic, and there can be little doubt that it was from the Syriac that it entered Arabic, though as the word is used in the early poetry it must have been an early borrowing.<sup>5</sup>

## هَارُوتُ وَمَارُوتُ (Hārūt wa Mārūt).

ii, 96.

Hārūt and Mārūt are the two fallen angels at Babylon who teach men Magic.

<sup>1</sup> Vide Goldziher, *EDMG*, xxiv, 208.

<sup>2</sup> Vide also Jawharī, s.v. لوط.

<sup>3</sup> Horowitz, *KU*, 148.

<sup>4</sup> Margoliouth, *ERE*, x, 540; Mingana, *Syriac Influence*, 82.

<sup>5</sup> It possibly occurs as a proper name in the Safaitic inscriptions, cf. Ryckmans, *Notis proptes*, i, 138.

The philologists recognized the names as non-Arabic, as is clear from *al-Jawāliqī*, *Mu'arrab*, 140.<sup>1</sup>

Lagarde, *GA*, 15 and 169, identified them with the Haurvatāt and Ameretāt of the Avesta,<sup>2</sup> who were known in later Persia as Khurdād and Murdād,<sup>3</sup> and from being nature spirits became names of archangels and were revered by the ancient Armenians as gods.

This identification has been generally accepted,<sup>4</sup> though Nestle, *ZDMG*, iv, 692, wants to compare them with Khillit and Millit,<sup>5</sup> and Halévy, *JA*, ix<sup>e</sup> ser., vol. xix, 148 ff., claims that Mārūt is the *Ἀρμαρὸς* of Enoch vi, 7, which he thinks in the original text may have read *הַרְמָרוּת*. This, however, is unlikely in itself and is practically put out of the question by the fact that the better reading in that passage of Enoch is *Φαρμαρὸς*. It is curious, however, that in the Slavonic Enoch (xxxiii, 11, B), we find appearing the two angel names Orioeh and Mārioeh.<sup>6</sup>

Margoliouth, *ERE*, viii, 252, thought that the form of the names pointed to an Aramaic origin and would look on them as Aramaic personifications of mischief and rebellion, and Wensinck, *SI*, ii, 273, notes that *ܡܪܘܬ* is a common Syriac word for power or dominion, so it may be that there has been Aramaic influence on the transmission of the names to Muhammad.

## هَارُونَ (*Hārūn*).

Occurs some twenty times, e.g. ii, 249; iv, 161; xxxvii, 114.

Aaron.

<sup>1</sup> Vide Sachau's notes, p. 63, and al-Khafāji, 183.

<sup>2</sup> It had been earlier recognized; cf. Boetticher, *Horae aramaicae*, Berlin, 1847, p. 9, and Littmann says that Andreas independently of Lagarde had come to the same conclusion. On the spirits see Darmesteter, *Haurostat et Ameretat*, 1875.

<sup>3</sup> On this form of the name see Marquart, *Untersuchungen zur Geschichte von Eran*, ii, 314, n. 6.

<sup>4</sup> Littmann in *Andreas Festschrift*, 84; Tiedall, *Sourouz*, 99; Rudolph, *Abhandlungen*, 67, 75; Fr. Müller, in *WZKM*, viii, 278. Marquart, *Untersuchungen zur Geschichte von Eran*, Palliol. Suppl. x, i, 1906, p. 314, n. 6, suggests Phiv. *ܡܪܘܬ*

*harūt*, and *ܡܪܘܬ* *amir*, which he would derive from O.Pers. *harwaštā* and *amrštā*. See Herzfeld, *Psikañ*, Glossary, 144.

<sup>5</sup> Burton, *Nights*, x, 130, claimed these as Zoroastrian, but Bergmann, *MGWJ*, xlvii, 531, compared them with the Talmudic *חילק ובילק*. Horowitz, *KU*, 148, rightly insists that they could have had no influence on the Qur'anic forms.

<sup>6</sup> See Littmann, op. cit., 83; Horowitz, *KU*, 147; *JPN*, 194, 166.

It always refers to the O.T. Aaron, though in xix, 29, where Muḥammad makes his well-known confusion between Miriam the sister of Moses and Mary the mother of Jesus, the exegetes endeavour to show that some other Aaron is meant.

The name was commonly recognized as foreign (*L.A.* xvii, 326; *al-Jawālīq*, *Mu'arrab*, 151; *T.A.* ix, 367), but its origin is not at once apparent. The Hebrew form is אַהֲרֹן, which by interchange of

the first and second letters, would give us هَارُون, as some have suggested.<sup>1</sup> This interchange, however, is not necessary to explain it, for in the Christian-Palestinian dialect we find that the usual  $\text{ܐܪܢܐ}$  has become  $\text{ܐܢܐ}$  by dropping the lightly pronounced initial  $\text{ܐ}$ ,<sup>2</sup> and it was doubtless from this source that the word came into Arabic. It seems to have been known and used by the Arabs long before Islam.<sup>3</sup>

هَامَانَ (*Hāmān*).

xxviii, 5, 7, 38; xxix, 38; xl, 25, 38.

Haman.

In the Qur'ān, instead of being concerned in the story of Esther, he figures as a dignitary at the court of Pharaoh in Egypt during the time of Moses.

Many of the early authorities recognized it as a foreign name (*al-Jawālīq*, *Mu'arrab*, 153; *al-Khafājī*, 207). There was an attempt by

some of the exegetes to make out that this هَامَانَ was a different person from the Haman of the Esther story, whom they call هَيْمَوْن,

as Geiger, 156, notes. There is no doubt, however, that by هَامَانَ is meant the  $\text{חַמָּן}$  of Esth. iii,<sup>4</sup> and we may find the source of the confusion in xxix, 38; xl, 25, where he is associated with Korah, for in Rabbinic legends Haman and Korah were bracketed together.

The probabilities are that the word came to the Arabs from Jewish sources.

<sup>1</sup> Syon, *Epigraphica*, 42; but see Horowitz, *JPN*, 161.

<sup>2</sup> Schulthess, *Lex*, 3, and cf. the *Palatinius Syriac Dictionary*, p. 51.

<sup>3</sup> Horowitz, *KU*, 149; *JPN*, 162.

<sup>4</sup> Syon, *Epigraphica*, 41; Horowitz, *KU*, 149; Eisenberg, *EL*, ii, 246.



هَٰوِيَّةَ (Hāwiya).

vi, 6.

The verse is early Meccan, and Hāwiya is apparently one of the names of Hell.

The passage reads: "and as for him whose balances are light—Hāwiya is his mother. And who shall teach you what that is? It is a raging fire."

The common explanation is that هَٰوِيَّة is إسم النار, but this obviously depends on the نَار حَامِيَّة at the end of the verse, and makes the هَٰم difficult,<sup>1</sup> so some Commentators said that هَٰم in this passage means *skull* and that هَٰوِيَّة is the participle of هَوَى *to fall*, the verse meaning that he was to be cast into the abyss (Zam. and ar-Rāzi in loc.).<sup>2</sup> Others, however, insisted that هَٰم must have its natural sense of *mother*, and هَٰوِيَّة must mean *childless*, as in the old poetry هَوَتْ أُمُّهُ means "his mother is bereft of him" (Tab. and LA, xx, 250).

Sprenger, *Leben*, ii, 503, claims that this latter was the only natural explanation of the word, and Fischer in the *Nöldeke Festschrift*, i, 33 ff., makes an elaborate defence of it.<sup>3</sup> If this is correct, then the two later clauses are meaningless, and Fischer takes them as a later interpolation by someone who had no clue to the meaning.<sup>4</sup> This is a tempting solution, but a little difficult, as the concluding clauses are quite characteristic, and as Torrey points out (*Brown's Festschrift*, 467),

the curious lengthened form of the pron. in هِيَه which is paralleled by such forms as كِتَابِيَه and سُلْطَانِيَه in lxix, is unlikely to have been the work of a later interpolator.

<sup>1</sup> The usual way out is to make هَٰم mean مَأْوَاه; cf. Shaiikh Zade's super-commentary to Baiḍ. in loc.

<sup>2</sup> BDB, 217, equates هَٰوِيَّة meaning *pit of hell* with ٧٧٧ *a chaos*; cf. Syr. ܠܗܘܝܬ *a gulf or chasm*.

<sup>3</sup> His arguments have been accepted by Goldziher, *Vorlesungen*, 33, and Casanova, *Mohammed et la Fin du Monde*, 153.

<sup>4</sup> He thinks that the نَار هَٰوِيَّة was borrowed from lxxxviii, 4.

Torrey's own suggestion is that it is the Heb.  $\text{מַדְבָּר}$  *desert*, occurring in Is. xlvii, 11, and Ez. vii, 26. Torrey thinks that this word would have been very frequently on the lips of the Jews whom Muḥammad met, "every educated Jew had it at his tongue's end. The whole splendid passage in Isaiah may well have been recited to Muḥammad many times, with appropriate paraphrase or comment in his own tongue, for his edification. The few hell-fire passages in the Hebrew Scriptures must have been of especial interest to him, and it would be strange if some teacher had not been found to gratify him in this respect"—p. 471.

There are objections, however, to this theory. Neither of the O.T. passages mentioned above, though they do prophesy destruction, can strictly be called "hell-fire" passages, and the word neither in the Bible nor in the Rabbinic writings seems to have any connection with "hell-fire", as the Qur'ân certainly thinks it has, if we are to admit the authenticity of the whole passage. Moreover this Sûra is very early, much earlier than the time when he had much contact with the Jews, even if we could admit that the word was as constantly on Jewish lips as Torrey supposes. It would seem rather to have been one of those strange words picked up by Muḥammad in his contact with foreigners in Mecca in his early years, and thus more likely of Christian than of Jewish origin. One might venture a suggestion that it is connected with the Eth.  $\text{ሐዋዓ}$ ,<sup>1</sup> which in the form  $\text{ሐዋዩ}$  means the fiery red glow of the evening sky (cf. Matt. xvi, 2), and as  $\text{ሐው}$  means *fire* or *burning coal*. This at least gives us the connection with  $\text{نار حامية}$ , and the change of guttural is not difficult in Ethiopic where such changes are common.

$\text{وَثَن}$  (*Wathn*).

xxii, 31; xxix, 16, 24.

An idol.

Used only in the plu.  $\text{أَوْثَان}$ , and only in fairly late passages.

The word  $\text{ሐገወ}$  occurs in the S. Arabian inscriptions,<sup>2</sup> and as this corresponds with the Eth.  $\text{ወተገ}$  (plu.  $\text{ሐውተገ}$ )<sup>3</sup> meaning *idol*,

<sup>1</sup> Mainz in *Der Islam*, xxiii, 306, suggests  $\text{(ወጥሐዋ)}$   $\text{ወጥሐዋ}$ .

<sup>2</sup> *J.A.* vti<sup>e</sup> ser., vol. xix, p. 374; Rosellini, *Glossario*, 142.

<sup>3</sup> Cheikh, *Nagrdnjes*, 208, wrongly gives this as  $\text{ወሐገ}$ .

we may agree with Fraenkel, *Fremdw.*, 273, that the word came from S. Arabia. Margoliouth, *ERE*, vi, 249, however, thinks that it is perhaps connected with the Heb. רשע *old*, which may have been used as a term of abuse.

وَرْدَة (*Wardā*).

lv, 37.

Rose.

The passage is eschatological and وَرْدَة means *rose-red*, referring to the colour of the sky, a meaning derived, of course, from the original sense of *roses*.

It was very commonly recognized that it was a loan-word,<sup>1</sup> though it is curious that the philologists make no suggestion as to its origin, for it is obviously a borrowing from Persia. The primitive Indo-European root *\*urdhō* means a *spiny tree*, from which comes the Gk. ρόδον = *ῥόδον*, and the Av. 𐬯𐬀𐬭𐬀 *varōda* (Bartholomae, *AIW*, 1369), whence Arm. վարդ *rose*,<sup>2</sup> and Phlv. ܐܪܕܐ *varā* (*PPGL*, 228).<sup>3</sup> From the Iranian it was borrowed into Semitic,<sup>4</sup> where we find Aram. ܐܪܕܐ, Syr. ܐܪܕܐ,<sup>5</sup> and from the Aram., as Fraenkel, *Vocab.*, 11, noted, it passed into Arabic. As a proper name Οὐάρδα, *Οὐάρδης* is found in the N. Arabian inscriptions.<sup>6</sup>

وَزِير (*Wazīr*).

xx, 30; xxv, 37.

A minister, counsellor.

Both passages refer to Aaron being given to Moses as his *Wazīr*, where the reference is obviously to Ex. iv, 16.

<sup>1</sup> *as-Suyūṭī*, *Jag.*, 325; *Muzāhir*, i, 137; *al-Jawālib*, *Mu'arrab*, 151; *T.A.*, ii, 531.

<sup>2</sup> *Hilteckmann*, *Arm. Gramm.*, i, 244. So *Sogd. urd* (Henning, *Manichäische Beischrift*, 1937, p. 137) and *Parthian w'r* (Henning, *BSOS*, ix, 33).

<sup>3</sup> Though some suspect the Phlv. form of being a re-borrowing from Semitic, *vide* Horn, *Grundriss*, 307; *Frahang, Glossary*, 77. *Mod. Pers.* borrowed back ورد from Arabic in Islamic times.

<sup>4</sup> Cf. *Talagdi* in *J.A.*, cxxxvi (1935), p. 241.

<sup>5</sup> Cf. also the Mand. ܐܪܕܐ, *Nöldeke, Mand. Gramm.*, 58, and cf. *Zimmermann, Akkad. Fremdw.*, 55, for an even earlier borrowing.

<sup>6</sup> *Wuthnow, Die assyrischen Menschennamen in griechischen Inschriften und Papyri des vorderen Orients*, 1930, p. 92; *Ryckmans, Noms propres*, i, 81.

The usual explanation of the word is that it is a form *فعل* from *وزر* to *bear* or *carry*, and thus means one who carries the burdens of the Prince (cf. Rāghib, *Mufradāt*, 542). Lagarde, *Übersicht*, 177, n., however, pointed out that it is an Iranian word, and in his *Arm. Stud.*, § 2155, he derives it from the Phlv. *𐭥𐭭𐭮* *viōr*, which originally meant a *decree, mandate, command*, but which later, as in the *Dinkard*, came to mean *judge* or *magistrate*.<sup>1</sup> This word, of course, is good Iranian, being from the Av. *𐬯𐬀𐬭𐬀𐬎𐬌* *tīšira* meaning *deciding*,<sup>2</sup> which was borrowed into Arm. as *վիճա*,<sup>3</sup> and is related to the form behind the Mod. Pers. *وَجَر* or *وَجِر* *judge*<sup>4</sup>; *کُزیر* or *prefect*,<sup>5</sup> and *وزیر*, which is generally regarded as a loan-word from Arabic but which Bartholomae, *AIW*, 1438, rightly takes as a genuine derivative from the older Iranian word.

The borrowing was doubtless direct from the Middle Persian, for the Syr. *ܡܝܪܐ* seems to be late and a borrowing from Arabic (*PSm*, 1061).

### يَا جُوجُ وَ مَا جُوجُ (*Yājūj wa Mājūj*).

xviii, 93; xxi, 96.

Gog and Magog.

Both passages are reflections of Syriac legends concerning Alexander the Great.

It was recognized very commonly that the names were non-Arabic (cf. al-Jawālīqī, *Mu'arrab*, 140, 156; al-Khafāji, 215; *LA*, iii, 28), and there was some doubt as to whether they should be read with Hamza or without.

The names were apparently well known in pre-Islamic Arabia, and we find references to them in the early poetry, where the statements about them would indicate that knowledge of them came to Arabia

<sup>1</sup> West, *Glossary*, 237. It was a fairly common word, and enters into a number of compounds; cf. Nyberg, *Glossar*, 242.

<sup>2</sup> Bartholomae, *AIW*, 1438; Reichelt, *Avestisches Elementarbuch*, 490.

<sup>3</sup> Hübnermann, *Arm. Gramm.*, i, 248; Spiegel, *Iranisches Elementarbuch*, Wien, 1885, p. 188.

<sup>4</sup> Vulliamy, *Lex*, ii, 1411.

<sup>5</sup> Vulliamy, *Lex*, ii, 1000; Horn, *Glossar*, 242; Hübnermann, *Pers. Studien*, 94.

from Christian eschatological writings.<sup>1</sup> The names, of course, were originally Heb.  $\text{מַג}$  and  $\text{הַג}$ , which in Syr. are  $\text{ܡܥܐ}$  and  $\text{ܠܡܥܐ}$ . In the Syriac Alexander legend  $\text{ܡܥܐ}$  is generally spelled  $\text{ܡܥܐܐ}$ ,<sup>2</sup> which is a variant reading of the word in the Qur'ân (Nöldeke, *Qurans*, 270). The Mandaean demons Hag and Mag, which Horovitz, *JPN*, 163, quotes, are more likely to be derived from the Qur'ân than the Qur'anic names from them.<sup>3</sup>

يَا قُوت (Yāqūt).

lv, 58.

Ruby.

It was very generally recognized as a loan-word from Persian.<sup>4</sup> Some Western scholars such as Freytag<sup>5</sup> have accepted this at face value, but the matter is not so simple, for the Modern Pers.  $\text{يَا قُوت}$  is from the Arabic (Vullers, *Lex*, ii, 1507), and the alternative form  $\text{يَا كُنْد}$ , like the Arm.  $\text{յակնդ}$ , is from the Syr.  $\text{ܝܐܟܢܕ}$ .<sup>6</sup>

The ultimate source of the word is the Grk.  $\text{ὕακινθος}$ , used as a flower name as early as the *Iliad*,<sup>7</sup> and which passed into the Semitic languages, cf. Aram.  $\text{ܝܐܟܢܝܐ}$ <sup>8</sup>; Syr.  $\text{ܝܐܟܢܕ}$ , and into Arm. as  $\text{յակնթ}$ .<sup>9</sup> It was from Syr.  $\text{ܝܐܟܢܕ}$  that the word passed into Eth. as  $\text{ያክንት}$ ,<sup>10</sup> and with dropping of the weak  $\text{ܕ}$  into Arabic.<sup>11</sup>

It occurs in the old poetry (cf. Geyer, *Zwei Gedichte*, i, 119), and thus must have been an early borrowing.

<sup>1</sup> Nöldeke, *Alexanderromans*, *passim*; Mingana, *Syriac Influence*, 96; Geiger, 74, however, would derive the names from Rabbinic legend. See Horovitz, *KU*, 150.

<sup>2</sup> Cf. Budge's edition of the metrical discourse of Jacob of Serap in *2A*, vi, 267 ff.

<sup>3</sup> See on them Lidzbarski, *Ginsan*, p. 154; Brandt, *Mandäische Schriften*, p. 144.

<sup>4</sup> al-Jawālikī, *Mu'arrak*, 159; ath-Tha'libī, *Fihā*, 317; as-Sayūṭī, *Itq*, 338; *Mutan*, 47, 48; al-Khafājī, 216; *2A*, i, 599.

<sup>5</sup> *Lexicon*, sub *you*.

<sup>6</sup> Nöldeke in Besenberger's *Beiträge*, iv, 63; Brockelmann, *EDMG*, xlvii, 7.

<sup>7</sup> Il, xiv, 348. Boissacq, 996, points out that the word is pre-Hellenic.

<sup>8</sup> For other forms see Krauss, *Griechische Lehnwörter*, ii, 212.

<sup>9</sup> Hübnermann, *Arm. Gramm.* i, 366.

<sup>10</sup> Nöldeke, *Neue Beiträge*, 40.

<sup>11</sup> Franke, *Vocab*, 6; *Fremdw*, 61; Mingana, *Syriac Influence*, 90; Vullers, *EDMG*, ii, 905. Note also Parthian *y'kand* (Henning, *BSOS*, ix, 89).

يَحْيَى (Yahyā).

iii, 34; vi, 85; xix, 7, 13; xxi, 90.

John the Baptist.

Usually the Muslim authorities derive the name from the Arabic verb of similar form, and say that John was so called because of his quickening virtue, either in quickening the barrenness of his mother, or in quickening the faith of his people.<sup>1</sup> Some felt that they were com-

mitted to an Arabic origin of the name by Sūra xix, لَمْ نَجْعَلْ لَهُ ۞, which, however, as Marracci pointed out,<sup>2</sup> is merely a misunderstanding of Lk. i, 61, and there were some (e.g. Baiḍ. on iii, 34, and xix, 8)<sup>3</sup> who knew and admitted that it was a foreign name.

We may be sure that the name came into Arabic from some Christian or Christianized source.

Sprenger, *Leben*, ii, 335, thought that perhaps it might have come from the Sābiens, for in the Mandæan books we find the name in the form 𐤒𐤕𐤍 (Lidzbarski, *Johannesbuch*, ii, 73), but the probability is that this form is due to Islamic influence.<sup>4</sup>

A more subtle theory is that it is a misreading for يَحْيَى which would be derived from the Syr. ܝܚܝܝܐ.<sup>5</sup> The primitive script had no vowel points, and ܝܚܝܝܐ might have been read يَحْيَى as easily as يَحْيَى.<sup>6</sup> This solution has much in its favour, and might be accepted were it not for the fact that we have epigraphical evidence from N. Arabia that in pre-Islamic times Christians in that area were using a form 𐤒𐤕𐤍, probably derived from the Syriac.<sup>7</sup> Jausen and Savignac found this

<sup>1</sup> Tab. on iii, 34, and ath-Tha'labi, *Qisas*, 262.

<sup>2</sup> *Refutationes*, 436. So Sayous, 27, n.; Palmer, *Qorān*, ii, 27, n.; Pacht, *Offenbarung*, 234.

<sup>3</sup> So al-Khafri, 215; al-'Ukbari, *Imāḥ*, i, 88. Zam. halts between two opinions.

<sup>4</sup> Noldeke, *Ed.*, xxx, 159.

<sup>5</sup> Noldeke noted that ܝܚܝܝܐ, from which ܝܚܝܝܐ was formed, can occur in a hypocoristic form ܝܚܝܝܐ, and as a matter of fact ܝܚܝܝܐ or ܝܝܝܐ does occur in late Jewish names, and Freinkel, *WZKM*, iv, 337, and Grimes, *Muhammad*, ii, 96, n. 8, have thought that ܝܚܝܝܐ could be derived from this. Barth, *Der Islam*, vi, 126, n., and Mingana, *Syriac Influence*, 84, have rightly insisted, however, that the name is of Christian not Jewish origin.

<sup>6</sup> Barth, *op. cit.*; Casanova, *JA*, 1924, p. 287; Margoliouth, *ERE*, x, 547; Cheikh, *Nyrdaiya*, 189; Torrey, *Foundations*, pp. 50, 51.

<sup>7</sup> But see Lidzbarski, *Johannesbuch*, ii, 73, and Rhodokanakis, *WZKM*, xvii, 283.

form **نُتِ** in a graffito at Al-'Alā,<sup>1</sup> and it is possibly found again in another inscription from the same area.<sup>2</sup> It would thus seem that Muḥammad was using a form of the name already naturalized among the northern Arabs, though there appears to be no trace of the name in the early literature.

يَعْقُوبُ (*Ya'qūb*).

ii, 136-134; iii, 78; iv, 161; vi, 84; xi, 74; xii, 6, 38, 68; xix, 6, 50; xxi, 72; xxix, 26; xxxviii, 45.

Jacob.

He is never mentioned save in connection with some other member of the Patriarchal group.

There were some who considered it as Arabic derived from عَقِب, but in general it was recognized as a foreign word, cf. al-Jawālīqī, 155; Zam. on xix, 57; Baid. on ii, 29; as-Suyūṭī, *Mushir*, i, 138, 140; al-Khafājī, 215. Apparently it was known among the Arabs in pre-Islamic days.<sup>3</sup>

It may have come from the Heb. **יַעֲקֹב**, though the fact that Muḥammad has got his relationship somewhat mixed<sup>4</sup> might argue that he got the name from Christian sources, probably from the Syr. **ܝܥܩܘܒ**,<sup>5</sup> which was the source of the name in the Manichaean fragments (Salemman, *Manichäische Studien*, I, 86).

يَعْنُوثُ (*Yaghūth*).

lxvi, 23.

Yaghuth.

It is said to have been an idol in the form of a lion, worshipped among the people of Jurash and the Banū Madhḥij.<sup>6</sup> It would thus

<sup>1</sup> *Mission archéologique*, ii, 228. For the form **نُتِ** see Euting, *Sin. Inschr.*, No. 585; CIS, ii, 1096.

<sup>2</sup> Lidzbarski, *Ephemeris*, iii, 295, and cf. Horowitz, *KU*, 151, for an inscription from Harrān. It is possible that a Jewish form **נְתִי** occurs in the Elephantine papyri (cf. Cowley, *Aramaic Papyri*, No. 81, l. 28), but the reading is not sure.

<sup>3</sup> Cheikh, *Nayrāsign*, 284; Horowitz, *KU*, 153. Horowitz plays with the idea that it may have been a genuine old Arab name. Cf. *JPN*, 162.

<sup>4</sup> xi, 74, on which see Hurgonje, *Verspreide Geschriften*, i, 24.

<sup>5</sup> Mingana, *Syriac Syntaxes*, 82.

<sup>6</sup> Ibn al-Kalbi, *Kitaḥ al-Aḥnām*, p. 10; Wellhausen, *Reste*, 19 ff.; Ryckmans, *Noms propres*, i, 16.



appear to be of S. Arabian origin, and this is confirmed by the fact that we find 𐩦𐩣𐩪𐩢 in the Thamudic inscriptions,<sup>1</sup> and 'Iaou̯thos in Sabaite<sup>2</sup> and Tharhudiic.<sup>3</sup>

The name would seem to mean *helper* (Yāqūt, *Mu'jam*, iv, 1022), and the S. Arabian 𐩣𐩪𐩢 means to *help* (cf. Ar. فاث; Heb. עָשָׂה; Rossini, *Glossarium*, 215).

يَقْطِين (Yaqīn).

xxxvii, 146.

A gourd.

The word occurs in the Jonah story for the gourd tree which Allah caused to grow up over the Prophet. The reference is obviously to the Biblical story in Jonah iv, 6-11, and يَقْطِين seems to be an attempt to reproduce the יָקִין of the Hebrew story.<sup>4</sup> The word was apparently heard during an oral recitation of the story, and then reproduced from memory in this garbled form.

يَقِين (Yaqīn).

iv, 156; xv, 99; xxvii, 22; lvi, 95; lxi, 51; lxxiv, 48; cii, 5, 7. Certain.

The simple verb يَقِين does not occur in the Qur'ân, but we find يَقْنُ<sup>5</sup>

ii, 3; v, 55, etc.; اسْتَقْنُ xxvii, 14; lxxiv, 31, and the participles

يَقِين and مستيقن besides يَقْنُ.

At first sight it seems clearly to be a borrowing, for there is no Semitic √ يَقْنُ, and yet we find both يَقِين and the verbal forms therefrom used in the oldest poetry, so it must have come into the language

<sup>1</sup> D. H. Müller, *Epigraphische Denkmäler aus Arabien*, p. 19; Littmann, *Entzifferung*, 27, 32. It is possible that we have a parallel to the name in the Edomitish proper name 𐩦𐩣𐩪𐩢 in Gen. xxxvi, 18.

<sup>2</sup> Dumand et Macler, *Voyage archéol. au Soud*, p. 77; Wuthnow, *Die semitischen Menschennamen*, p. 56.

<sup>3</sup> Ryckmans, *Noms propres*, i, 174; Hess, *Entzifferung*, Nos. 46, 67.

<sup>4</sup> So Torrey, *Foundation*, 52.

at an early date. The prevalent theory is that it is derived from Gk. *eikṓn* through the Aramaic.<sup>1</sup> *eikṓn* means *image, likeness, similitude*, and from *eikṓna* were borrowed the Aram. ܐܝܩܢܐ;<sup>2</sup> Syr. ܐܝܩܢܐ meaning *image, picture*. From ܐܝܩܢܐ was formed a verb ܐܝܩܢܐ to *depict, describe*, whence ܐܝܩܢܐ and ܐܝܩܢܐ mean *characteristic*. From some dialectal form of ܐܝܩܢܐ the word must have passed into Arabic.

يَمٌّ (Yamm).

vii, 132; xx, 39, 81, 97; xxviii, 6, 40; ii, 40.

Sea, flood, river.

It is used only in the Moses story, and refers sometimes to the Nile, sometimes to the sea. It was early recognized as foreign (Siddiqi, *Studies*, 13),<sup>3</sup> though the early authorities were uncertain of its origin. al-Jawālīqī, *Mu'arrab*, 156, says it is Syriac, which was also the opinion of Ibn Qutāibah,<sup>4</sup> according to as-Suyūṭī, *Itq*, 326. as-Suyūṭī, however, also tells us that Ibn al-Jawzī said it was Hebrew and Shaidāla that it was Coptic.<sup>5</sup>

It apparently came to Arabic from Syriac ܐܝܩܢܐ, as Fraankel, *Vocab*, 21, saw,<sup>6</sup> though it may possibly have come into Arabic from some primitive non-Semitic source. The word clearly is not Semitic, for Heb. יָם; Phon. יָ; Aram. ܝܡ; and Ras Shamra יָ cannot be explained from Semitic material, and the word is a loan-word in Egyptian jm; Coptic ܝܡܐ, ܝܡܐ, or ܝܡܐ, and in Akk. jama. As the word occurs in the old poetry and was an early borrowing we cannot be absolutely sure that it was not primitive, having come into Arabic, as into the other Semitic languages, from some autochthonous source.

يَهُودٌ (Yahūd).

ii, 107, 114; iii, 60; v, 21, 56, 69, 85; ix, 30.

The Jews.

<sup>1</sup> Fraankel, *Freunde*, 273; Vollers, *ZDMG*, I, 617; II, 303, who depend, however, on a suggestion of Nöldeke.

<sup>2</sup> Beside the much more common ܐܝܩܢܐ from *eikṓn*.

<sup>3</sup> Cf. as-Suyūṭī, *Mushir*, I, 130, and *Ld*, xvi, 134.

<sup>4</sup> *Adab al-Kutub*, 527.

<sup>5</sup> *Musaw*, 55, 57.

<sup>6</sup> So Fraankel, *Freunde*, 231, quoting Nöldeke, and cf. Guidi, *Delle Sade*, 573.

We also find the form **هود** in ii, 105, 129, 134, and the denominative verb **هَاد**, ii, 59; iv, 48, etc.

The philologists recognized it as a foreign word, though they were uncertain whether to derive it from Hebrew<sup>1</sup> or Persian.<sup>2</sup> It is curious that anyone should have sought for a Persian origin, and yet Addai Sher, 158, accepts the theory, claiming that **هَاد**, **يهود**, **هَوْدَا**,

with the meaning of **رجع الى الحق** is from the Pers. **هوده**. It is true that in *Sāyast-ne-sāyast*, vi, 7, we find Phlv. **Yakūt**,<sup>3</sup> and in Avestic the form **Yakūt**, but these, like the *δαυιδ* of the Christian Soghdian texts (cf. Jansen's "Wörterverzeichnis" to F. W. K. Müller's *Soghdische Texte*, p. 93), are obviously derived from the Aramaic.

Hirschfeld, *New Researches*, 27, thinks that Muhammad's use of the verb **هَاد** shows that he got the word from Jewish Aramaic sources,<sup>4</sup> and not understanding it perfectly, gave it an Arabic etymology by connecting it with the root **هَاد** to *repeat*, which is the reason for the form **هود** beside **يهود**. The fatal objection to this theory, however, is that we find the form **يهودى** in the old poetry,<sup>5</sup> so that it would have been well known in Arabia before Muhammad's day. Horovitz points out that in the Qur'ân **يهود** always means the Jews of Muhammad's day, the Jews of antiquity being referred to as *Band Isrâil*.

The word **יהוד** occurs in the S. Arabian inscriptions (Glaser, 394/5),<sup>6</sup> and Grunne, *ZA*, xxvi, 161, suggests that it came to the Hijâz from the South, which is very possible, though the ultimate origin, of course, will be the Jewish **יהוד**.

<sup>1</sup> *al-Jawâlîq*, *Mis'arrah*, 137; *as-Suyûtî*, *Isq*, 326; *al-Khatâjî*, 216.

<sup>2</sup> *as-Suyûtî*, *Mis'arrah*, 47.

<sup>3</sup> Salemann, *Manichäische Studien*, i, 87, and the Paz. *Zakud* in Shikand, *Glossary*. Cf. also Henning, *Manichæica*, iii, 88.

<sup>4</sup> So also p. 104; *Beiträge*, 15 ff.; Pautz, *Offenbarung*, 121; Grünbaum, *EDMG*, xi, 286; Horovitz, *KU*, 154; Geiger, 112.

<sup>5</sup> *Imru'l-Qais*, xi, 7 (Abtwards, *Divans*, p. 141), and see Margolisouth, *Sabueich Lectures*, 79.

<sup>6</sup> See Ryckmann, *Nomen propria*, i, 331, 299.

يُوسُفُ (*Yūsuf*).

Occurs twenty-two times in Sūra xii, elsewhere only in vi, 84, and xi, 38.

Joseph.

The early authorities differed as to whether it was an Arabic word derived from <sup>2</sup>أُسْف or a borrowing from Hebrew (ath-Tha'labi, *Qisṣa*, 75). Zam. on xii, 4, in his usual vigorous style combats the theory of an Arabic origin, and al-Jawālīqī, *Mu'arrab*, 155, also notes it as foreign.<sup>1</sup>

Geiger, 141, and Sycz, *Eigennamen*, 26, 27, would take it as a direct borrowing from the Heb. יוֹסֵף, but the Syr. ܝܘܨܬܐ or Eth. ዮሴፍ might equally well have been the source. Grimme, *Zd*, xxvi, 166, on the ground that in N. Arabia we should expect a form *Yūsif* rather than *Yūsuf*, would have the name derived from S. Arabia. If the Muslim legends about Dhū Nawās can be trusted, the name يوسُف would have been known in S. Arabia, for they tell us that his name was يوسُف

بن شرحبيل. The name, however, appears to have been known also in the N., for we find a Yūsuf b. 'Abdallāh b. Salām in *Uṣd al Ghāba*, v, 132.<sup>3</sup> One suspects that the name came from Jewish sources rather than Christian.

يُونُسُ (*Yūnus*).

iv, 161; vi, 86; x, 98; xxxvii, 139.

Jonah.

He is also referred to as صاحب الحوت in lxviii, 48, and as ذُو النُون in xxi, 87.

Some early authorities endeavoured to derive it from آنس, but Zam. on xii, 4, vigorously combats the view that the variant readings يُونِسُ and يُونُسُ given by Jawharī, s.v. آنس, provide any ground for such a derivation, and al-Jawālīqī, *Mu'arrab*, 155; al-Khafājī, 215, give it as foreign.

<sup>1</sup> So al-Khafājī, 215, and see Sprenger, *Leben*, II, 326.

<sup>2</sup> Horowitz, *EU*, 154.

The form of the word is conclusive evidence that it came to Muhammad from Christian sources.<sup>1</sup> The Heb. יְהוֹנָס becomes 'Iōnās in the LXX and N.T., and Sprenger would derive the Arabic form directly from the Greek.<sup>2</sup> This is hardly likely, however, from what we know of the passage of Biblical names into Arabic, and as a matter of fact we find the final *س* both in the Eth. የኃስ and in the Christian-Palestinian ܝܘܢܐ,<sup>3</sup> which occurs regularly for the Edessene ܝܘܢܐ or ܝܘܢܐ. Grimme, *ZA*, xxvi, 166, thinks that in N. Arabia we would expect a form *Yūnas* and that *Yānus* is due to S. Arabian influence, but there is as little to this as to his similar theory of *Yūsif* and *Yūsuf*. The fact that the Arm. Եղիշ is from Syr.,<sup>4</sup> though from the classical dialect, would lead us to conclude that the Qur'ānic form also came from Syriac.

The name was possibly known among the pre-Islamic Arabs, though the examples collected from the literature are doubtful.<sup>5</sup>

<sup>1</sup> This is admitted even by Hirschfeld, *Beiträge*, 56. See also Syor, *Eigennamen*, 68; Horowitz, *KU*, 165; Mingana, *Syriac Influence*, 83; Rudolph, *Abhängigkeit*, 47.

<sup>2</sup> *Leben*, II, 32, and Margellouth, *ERS*, x, 540.

<sup>3</sup> Schultze, *Lex*, 82; *Christ. Paläst. Fragmente* (1905), p. 122.

<sup>4</sup> Hübschmann, *Arm. Gramm.*, I, 295.

<sup>5</sup> Passages in Cheikh, *Nawādir*, 234, 275, 276; and see Horowitz, *KU*, 165; *JPN*, 170.

# ADDENDA

- p. 32, line 3.—Unless the Nabataean ⲁⲣⲓⲁ is intended to represent the Aram. ܐܪܝܐ; Syr. ܐܪܝܐ (cf. Heb. אֲרִיָּה; Eth. አርዩ).
- p. 94, line 8.—Akk. *u-dim-tum*. Rather *atūnu* from Sumerian *udūna*: cf. Brockelmann, *Lexicon Syriacum*, 55 b.
- p. 121, line 7.—It is possible that the Heb. מִצְחָם, Aram. ܡܨܚܐܡ, ܡܨܚܐ are borrowed words, and an Egyptian origin has been suggested (*ZDMG*, xlv, 685; xlv, 117).
- p. 123, line 5.—ܡܨܚܐ. *PSm.* 751 gives this as the form in Mandæan: the normal Syriac form is ܡܨܚܐ (*PSm.* 696).
- p. 179, line 9.—ܡܨܚܐ. The *mūn* must have been pronounced originally in this word, as it is from ܡܨܚܐ. See on it Fraenkel, *Freem. d.* 133.
- p. 186, n. 1.—Both the noun and the verb are found in this technical sense in the old poetry: cf. al-A'shā, *Dīwān* (ed. Geyer), lvi, 9.

# INDICES

| Sumerian      | Hebrew         | Chaldean              |
|---------------|----------------|-----------------------|
| balag 229     | אב 43          | בִּלְגָּא 160         |
| gidu 241      | אבב 43         | גִּידָא 105           |
| gudu 249      | אברם 45, 46    | גִּדָּא 238           |
| Para-gudu 222 | אדם 50, 51     | גִּדָּא 251           |
| udéna 297     | אדרכן 120      | גִּדָּא 241           |
| ura 230       | אדל 127        | גִּדָּא 105           |
|               | אדון 284       | גִּלָּא 81            |
|               | אח 72          | גִּלָּא 98            |
|               | אחונלן 71      | גִּלָּא 97, 98        |
|               | אח 72, 73, 194 | גִּלָּא 104, 212, 224 |
|               | אחרי 55        | גִּלָּא 104           |
|               | איו 73         | גִּלָּא 123, 251      |
|               | אסכ 53         | גִּלָּא 128           |
|               | אלה 61         | גִּלָּא 131           |
|               | אלהים 67       | גִּלָּא 132, 133      |
|               | אלה 66         | גִּלָּא 130           |
|               | אלית 68        | גִּלָּא 129           |
|               | אלילים 81      | גִּלָּא 52, 129       |
|               | אליעזר 55      | גִּלָּא 70            |
|               | אליעז 59       | גִּלָּא 235, 250      |
|               | אליעזר 55      | גִּלָּא 234           |
|               | אמה 64         | גִּלָּא 274           |
|               | אסחק 60        | גִּלָּא 80            |
|               | ארן 58         | גִּלָּא 158           |
|               | אריה, ארי 207  | גִּלָּא 135, 162      |
|               | ארם 53         | גִּלָּא 167           |
|               | בבל 74         | גִּלָּא 149           |
|               | בהמה 85        | גִּלָּא 158           |
|               | בהר 78         | גִּלָּא 167           |
|               | בד 80          | גִּלָּא 80            |
|               | בול 54         | גִּלָּא 117           |
|               | ביצה 86        | גִּלָּא 120           |
|               | בלע 34         | גִּלָּא 121, 297      |
|               | בנאח 83        | גִּלָּא 126           |
|               | בין 84         | גִּלָּא 110           |
|               | בעיד 82        | גִּלָּא 110, 123      |
|               | ברא 75         | גִּלָּא 110           |
|               | ברא 78         | גִּלָּא 245           |
|               | בריאח 78       | גִּלָּא 111           |
|               | בך 75          | גִּלָּא 111           |
|               | כרכה 75        | גִּלָּא 134           |
|               | בשר 79, 80     | גִּלָּא 125           |
| adû 279       |                |                       |
| adû 283       |                |                       |
| adû 279, 280  |                |                       |
| adû 229       |                |                       |
| adû 224       |                |                       |
| adû 92        |                |                       |
| adû 221       |                |                       |
| adû 230       |                |                       |
| adû 229       |                |                       |
| adû 231       |                |                       |
| adû 231       |                |                       |
| adû 222       |                |                       |
| adû 222       |                |                       |
| adû 180       |                |                       |
| adû 180       |                |                       |
| adû 180       |                |                       |
| adû 168       |                |                       |
| adû 172       |                |                       |
| adû 180       |                |                       |
| adû 183       |                |                       |
| adû 201       |                |                       |
| adû 199       |                |                       |
| adû 147       |                |                       |
| adû 89        |                |                       |
| adû 173       |                |                       |
| adû 62        |                |                       |
| adû 176       |                |                       |
| adû 176       |                |                       |
| adû 176       |                |                       |
| adû 180       |                |                       |
| adû 158       |                |                       |
| adû 180       |                |                       |
| adû 37, 172   |                |                       |
| adû 176       |                |                       |
| adû 95        |                |                       |
| adû 90        |                |                       |
| adû 90        |                |                       |
| adû 94        |                |                       |
| adû 97        |                |                       |
| adû 205       |                |                       |
| adû 206       |                |                       |
| adû 204       |                |                       |
| adû 88        |                |                       |
| adû 204       |                |                       |
| adû 206       |                |                       |
| adû 94, 297   |                |                       |
| adû 89        |                |                       |
| adû 152       |                |                       |
| adû 148       |                |                       |
| adû 147       |                |                       |







מירמרא 69  
מלא 265  
מלכותא 271  
מלכיא 259  
מנהגא 273  
מסגדא 263  
מסבינא 265  
מרגנימא 261  
מרחשן 141  
משיחא 263  
מחקלא 259  
מתניחא 287  
נבואתא 277  
נביא 276  
נזנא 282  
נזסחא 279  
נזצרים 283  
נחש 278  
נחשא 278  
נמרקין 281  
נזסח 279  
נזסס 273  
סגד 163  
סגדא 163  
סגידא 163  
סדינא 180  
סהרא 187  
סחרא 165  
סחרתא 189  
סמטא 190  
סמטשיוס 198  
סחרא 187  
סכא 268  
סליח 177  
סלמא 177  
סמאל 153  
ספינא 173  
ספינחא 173  
ססן 173  
ספר 171  
ספרא 171  
סרביל 165  
סרבילא 163  
סרדיוס 180  
סרטיא 196  
עבד 294  
עבדא 210  
עדר 212, 213, 214

עון גליחן 71  
עטרין 242  
עידא 218  
עבביתא 218  
עבוביתא 218  
עלמא 202  
עמודא 216  
עריב 213  
עתיק 211  
עתיקא 211  
עורקא 227, 228  
פחרא 222  
פילא 231  
פיריטא 224  
פרסא 77  
פרסה 77  
פרקא 227  
פרקן 227  
פטר 92  
פטרס 92  
צבא 191, 193  
צבע 191, 193  
צדיקא 196  
צום 202  
צור 267  
צורא 201  
צורתא 201  
צלחא 198  
צליכא 197  
צלמא 199  
צלמחא 199  
צריה 196  
קדוש 232  
קולמס 241  
קוסטא 239  
קופלא 242  
קיס 245  
קיסטא 239  
קיסטער 244  
קסטא 239  
קסטרא 240  
קפח 179  
קצרא 240  
קרבן 234  
קרבנא 234  
קרדו 106, 107  
קרדון 108  
קריסטא 225

קטא 240  
קעזש 238  
קשט 238  
קשטא 238  
רב 137  
רבב 138  
רבון 138  
רבי 137, 138  
רבן 137, 138  
רנא 139  
רגם 140  
רומנא 145  
רוחיק 142  
רחמנא 141  
רימנא 145  
רקם 144  
שליח 177  
שכח 161  
שבילא 182  
שבילחא 179  
שבחא 161  
שחר 187  
שחטא 88  
שטנא 182  
שלמחא 173  
שלמחא 176  
שדקא 183  
שדריה 191  
שחת 182  
שחרא 56, 57, 170  
שירה 189  
שיתק 186  
שברא 172  
שלם 176  
שלטן 176  
שלים 83  
שלם 63  
שלמא 176  
שלמחא 63  
שלמחא 176  
שעא 158  
שעה 158  
שעהא 158  
שרטא 185  
תבד 98  
תמארא 90, 91  
תמא 90, 91  
תרב 87

תחא 38  
תיבא 88  
תיביתא 88  
תינא 98  
תינחא 96  
תנורא 94  
תנא 94

Syriac

אבא 43  
אבמחא 60  
אבמחא 45  
אבמחא 289  
אבמחא 48  
אבמחא 49  
אבמחא 284  
אבמחא 60  
אבמחא 71  
אבמחא 61  
אבמחא 46  
אבמחא 73  
אבמחא 60  
אבמחא 61  
אבמחא 61, 64  
אבמחא 43  
אבמחא 68  
אבמחא 68  
אבמחא 68  
אבמחא 60  
אבמחא 40  
אבמחא etc. 32  
אבמחא 16, 59  
אבמחא 56  
אבמחא 196  
אבמחא 60

|                |               |               |                    |
|----------------|---------------|---------------|--------------------|
| መጽሐፍ (መጽሐፍ) 64 | መጽሐፍ 46       | መጽሐፍ 239      | መጽሐፍ 116           |
| መጽሐፍ 61        | መጽሐፍ 76       | መጽሐፍ 183      | መጽሐፍ 120           |
| መጽሐፍ 182       | መጽሐፍ 76       | መጽሐፍ 135, 152 | መጽሐፍ 126, 179      |
| መጽሐፍ 182       | መጽሐፍ 75       | መጽሐፍ 239      | መጽሐፍ 124           |
| መጽሐፍ 258       | መጽሐፍ 101      | መጽሐፍ 120      | መጽሐፍ 111           |
| መጽሐፍ 297       | መጽሐፍ 100      | መጽሐፍ 129      | መጽሐፍ 111           |
| መጽሐፍ 57        | መጽሐፍ 106      | መጽሐፍ 52, 129  | መጽሐፍ 40, 111       |
| መጽሐፍ 63        | መጽሐፍ 90       | መጽሐፍ 286      | መጽሐፍ 124           |
| መጽሐፍ 64        | መጽሐፍ 259      | መጽሐፍ 285      | መጽሐፍ 125           |
| መጽሐፍ 61        | መጽሐፍ 105      | መጽሐፍ 70       | መጽሐፍ 125, 126      |
| መጽሐፍ 73, 184   | መጽሐፍ 251, 297 | መጽሐፍ 18       | መጽሐፍ 125           |
| መጽሐፍ 91        | መጽሐፍ 251      | መጽሐፍ 18       | መጽሐፍ 112           |
| መጽሐፍ 94        | መጽሐፍ 101      | መጽሐፍ 234      | መጽሐፍ 112           |
| መጽሐፍ 74        | መጽሐፍ 241      | መጽሐፍ 288      | መጽሐፍ 116           |
| መጽሐፍ 74        | መጽሐፍ 251      | መጽሐፍ 287      | መጽሐፍ 110           |
| መጽሐፍ 64        | መጽሐፍ 91       | መጽሐፍ 160      | መጽሐፍ 109           |
| መጽሐፍ 64        | መጽሐፍ 98       | መጽሐፍ 194      | መጽሐፍ 123           |
| መጽሐፍ 64        | መጽሐፍ 71       | መጽሐፍ 165      | መጽሐፍ 121           |
| መጽሐፍ 70        | መጽሐፍ 123, 297 | መጽሐፍ 147      | መጽሐፍ 110           |
| መጽሐፍ 76        | መጽሐፍ 104      | መጽሐፍ 150      | መጽሐፍ 121, 208, 297 |
| መጽሐፍ 22        | መጽሐፍ 179      | መጽሐፍ 187      | መጽሐፍ 294           |
| መጽሐፍ 81        | መጽሐፍ 128      | መጽሐፍ 152      | መጽሐፍ 205, 208      |
| መጽሐፍ 88        | መጽሐፍ 128      | መጽሐፍ 153      | መጽሐፍ 205           |
| መጽሐፍ 34        | መጽሐፍ 143      | መጽሐፍ 161      | መጽሐፍ 206           |
| መጽሐፍ 83        | መጽሐፍ 128      | መጽሐፍ 154      | መጽሐፍ 207           |
| መጽሐፍ 84        | መጽሐፍ 132      | መጽሐፍ 154      | መጽሐፍ 185, 207      |
| መጽሐፍ 80        | መጽሐፍ 180      | መጽሐፍ 150      | መጽሐፍ 208           |
| መጽሐፍ 80        | መጽሐፍ 131      | መጽሐፍ 163      | መጽሐፍ 203           |
| መጽሐፍ 79        | መጽሐፍ 45       | መጽሐፍ 117      | መጽሐፍ 203           |
| መጽሐፍ 82        | መጽሐፍ 133      | መጽሐፍ 107, 108 | መጽሐፍ 203           |
| መጽሐፍ 81        | መጽሐፍ 129, 133 | መጽሐፍ 117      | መጽሐፍ 290           |
| መጽሐፍ 70        | መጽሐፍ 134, 135 | መጽሐፍ 125      |                    |

|               |                |               |                |
|---------------|----------------|---------------|----------------|
| ප්‍රම 40      | ප්‍රම 256      | මුලාශ්‍ර 258  | ප්‍රම 266      |
| ප්‍රම 296     | ප්‍රම 61       | ප්‍රම 270     | ප්‍රම 173      |
| ප්‍රම 299     | ප්‍රම 289      | ප්‍රම 277     | ප්‍රම 173, 178 |
| ප්‍රම 299     | ප්‍රම 299, 299 | ප්‍රම 278     | ප්‍රම 173      |
| ප්‍රම 04, 299 | ප්‍රම 179      | ප්‍රම 40      | ප්‍රම 172      |
| ප්‍රම 293     | ප්‍රම 260      | ප්‍රම 282     | ප්‍රම 60, 171  |
| ප්‍රම 293     | ප්‍රම 182, 291 | ප්‍රම 282     | ප්‍රම 185      |
| ප්‍රම 64, 291 | ප්‍රම 273      | ප්‍රම 279     | ප්‍රම 218      |
| ප්‍රම 48      | ප්‍රම 275      | ප්‍රම 276     | ප්‍රම 209, 210 |
| ප්‍රම 289     | ප්‍රම 294      | ප්‍රම 279     | ප්‍රම 212      |
| ප්‍රම 289     | ප්‍රම 70, 293  | ප්‍රම 22      | ප්‍රම 214      |
| ප්‍රම 293     | ප්‍රම 149      | ප්‍රම 279     | ප්‍රම 242      |
| ප්‍රම 219     | ප්‍රම 149      | ප්‍රම 40      | ප්‍රම 299      |
| ප්‍රම 246     | ප්‍රම 275      | ප්‍රම 281     | ප්‍රම 216      |
| ප්‍රම 246     | ප්‍රම 275      | ප්‍රම 179     | ප්‍රම 217      |
| ප්‍රම 247     | ප්‍රම 293      | ප්‍රම 258     | ප්‍රම 211      |
| ප්‍රම 292     | ප්‍රම 292      | ප්‍රම 80      | ප්‍රම 220      |
| ප්‍රම 242     | ප්‍රම 268      | ප්‍රම 71, 182 | ප්‍රම 220      |
| ප්‍රම 222     | ප්‍රම 289      | ප්‍රම 183     | ප්‍රම 220      |
| ප්‍රම 246     | ප්‍රම 271      | ප්‍රම 163     | ප්‍රම 221, 228 |
| ප්‍රම 299     | ප්‍රම 40, 268  | ප්‍රම 163     | ප්‍රම 223      |
| ප්‍රම 250     | ප්‍රම 271      | ප්‍රම 163     | ප්‍රම 221      |
| ප්‍රම 250     | ප්‍රම 263      | ප්‍රම 167     | ප්‍රම 221      |
| ප්‍රම 106     | ප්‍රම 264, 266 | ප්‍රම 167     | ප්‍රම 221      |
| ප්‍රම 236     | ප්‍රම 267      | ප්‍රම 182     | ප්‍රම 223      |
| ප්‍රම 249     | ප්‍රම 192      | ප්‍රම 180     | ප්‍රම 172      |
| ප්‍රම 249     | ප්‍රම 192      | ප්‍රම 190     | ප්‍රම 224      |
| ප්‍රම 249     | ප්‍රම 261      | ප්‍රම 163     | ප්‍රම 224      |
| ප්‍රම 254     | ප්‍රම 283      | ප්‍රම 184     | ප්‍රම 77       |
| ප්‍රම 255     | ප්‍රම 292      | ප්‍රම 185     | ප්‍රම 225      |
| ප්‍රම 255     | ප්‍රම 285      | ප්‍රම 185     | ප්‍රම 225      |
| ප්‍රම 257     | ප්‍රම 258      | ප්‍රම 191     | ප්‍රම 22       |

ז'סב 192

ז'עא 192

ז'בא 192

ז'בא 194

ז'סמא 202

ז'סז 201

ז'סז 201

ז'סז 198

ז'סז 197

ז'סז 199

ז'סז 248

ז'סז 87

ז'סז 232

ז'סז 205

ז'סז 243

ז'סז 243

ז'סז 179

ז'סז 246

ז'סז 234

ז'סז 238

ז'סז 244

ז'סז 244, 245

ז'סז 268

ז'סז 243

ז'סז 244

ז'סז 244

ז'סז 239

ז'סז 240

ז'סז 246

ז'סז 108, 107

ז'סז 238

ז'סז 234

ז'סז 236

ז'סז 240

ז'סז 238

ז'סז 240

ז'סז 240

ז'סז 97

ז'סז 139

ז'סז 138

ז'סז 138

ז'סז 140

ז'סז 147

ז'סז 147

ז'סז 139

ז'סז 143

ז'סז 40

ז'סז 40, 232

ז'סז 147

ז'סז 147

ז'סז 147

ז'סז 144

ז'סז 142

ז'סז 141

ז'סז 143

ז'סז 144

ז'סז 180

ז'סז 160

ז'סז 161

ז'סז 58

ז'סז 162

ז'סז 179

ז'סז 161

ז'סז 161

ז'סז 58

ז'סז 182

ז'סז 165

ז'סז 177

ז'סז 183

ז'סז 26, 57, 170

ז'סז 176

ז'סז 174

ז'סז 173

ז'סז 87, 172

ז'סז 172

ז'סז 176

ז'סז 40

ז'סז 178

ז'סז 62

ז'סז 175

ז'סז 169

ז'סז 40, 158

ז'סז 169

ז'סז 106, 167

ז'סז 90

ז'סז 96

ז'סז 87

ז'סז 89

ז'סז 90

ז'סז 87

ז'סז 33

ז'סז 87

ז'סז 87

ז'סז 96

ז'סז 94

ז'סז 258

ז'סז 94

ז'סז 162

ז'סז 96

# Mandaean

ז'סז 73

ז'סז 66

ז'סז 45

ז'סז 123

ז'סז 106

ז'סז 246

ז'סז 297

ז'סז 251

ז'סז 132

ז'סז 287

ז'סז 151

ז'סז 207

ז'סז 290

ז'סז 232

ז'סז 65

ז'סז 261

ז'סז 280

ז'סז 173

ז'סז 173

ז'סז 168

ז'סז 229

ז'סז 192

ז'סז 238

ז'סז 139

ז'סז 40

ז'סז 145

ז'סז 179

ז'סז 174

ז'סז 95

ז'סז 94

ז'סז 91

# Nabataean

ז'סז 17

ז'סז 27

ז'סז 17

ז'סז 27

ז'סז 17

כתוב 247  
כתב 249  
מסגרת 263  
מטות 27  
מסות 279  
סקלטיקא 17  
עלם 209  
צלמא, צלמא 199  
צום 199  
עטר 170  
שלטון 176  
שלם 175

## Palmyrene

ביר 75  
ריר 134  
ד 147  
יברך 75  
נחשא 278  
סלמא 177  
ספרא 171  
עברצירא 267  
עדד 214  
עור 214  
עלמא 208  
עמנדא 215  
עחק 211  
קשט 238  
עק 183  
עטר 170

## Safaitic

אחא 111  
אכ 73  
אסת 69  
אפסד 92  
חכס 111  
חנאל 112  
Yasudic 292  
יסמעל 84  
יפת 292  
כהנת 247  
סלם 175  
סטר 171  
עבראס 210

עברט 210  
צמנת 199  
רם 147  
תוב 85

## Thamudic

Yasudic 292  
יפת 292  
כסר 250  
פרדס 224

## S. Arabian

אחא 108  
יפת 80  
יפת 87  
אחא 89  
אחא 57, 179  
אחא 84  
יפת 83  
אחא 81  
אחא 86  
אחא 76  
אחא 75  
אחא 74  
אחא 80  
אחא 80  
אחא 90  
אחא 102  
אחא 132  
אחא 256  
אחא 108  
אחא 117  
אחא 111  
אחא 112  
אחא 114  
אחא 122

אחא 127  
אחא 126  
אחא 121  
אחא 206  
אחא 209  
אחא 204  
אחא 64  
אחא 61  
אחא 248  
אחא 250  
אחא 64  
אחא 270  
אחא 266  
אחא 278  
אחא 160  
אחא 162  
אחא 57, 179  
אחא 82, 175  
אחא 218  
אחא 200, 210  
אחא 208  
אחא 208  
אחא 216  
אחא 202  
אחא 229  
אחא 222  
אחא 195  
אחא 201  
אחא 193  
אחא 193  
אחא 199  
אחא 198  
אחא 199  
אחא 197

אחא 197  
אחא 243  
אחא 235  
אחא 235  
אחא 240  
אחא 196  
אחא 197  
אחא 197  
אחא 142  
אחא 141  
אחא 187  
אחא 186  
אחא 71  
אחא 89  
אחא 89  
אחא 89  
אחא 67  
אחא 89  
אחא 87

## Ethiopic

אחא 264  
אחא 35  
אחא 37  
אחא 126  
אחא 107  
אחא 126  
אחא 126  
אחא 110  
אחא 115  
אחא 286  
אחא 116  
אחא 286  
אחא 286



- ሕዝብ 108  
 መልእክ 269  
 መለኮት 271  
 መሥኮት 266  
 መርሶ 263  
 ማርያም 262  
 ሙሴ 275  
 መሲሕ 265  
 ምስር 266  
 ምስክ 264  
 መስክት 266  
 ምስኪን 265  
 መናፍቅ 272  
 ማእምን 70  
 ማእድ 255, 256  
 ምዕራፍ 65  
 መዝሙር 149  
 ምድራስ 129  
 መጽሐፍ 193  
 ሣህር 187  
 ሠለጠ 176  
 ሥልጣን 177  
 ሠነዩ 37  
 ሠይጣን 146, 190  
 ርሕቀ 142  
 ርማያ 147  
 ሮማን 145  
 ረቅ 143  
 ረቂቅ 143  
 ረቧ 139  
 ረብሐ 138  
 ርባሕ 138  
 ርቡሕ 136  
 ረብሓዊ 133  
 ረብሰ 136  
 ረባን 139  
 ረቡኒ 138  
 ረገመ 140  
 ርጉም 140  
 ሰላም 175  
 ሰሎሞን 178  
 ሰሊብ 197  
 ሰለጠ 176  
 ሰብል 179  
 ሰበሐ 162  
 ሰበረ 90  
 ሰበኦ 160  
 ሲና 185  
 ስንሰል 176  
 ሰከረ 37, 172  
 ሶከር 37  
 ሰከወ 268  
 ሰውጥ 182  
 ሰዐት 168  
 ሰዓት 158  
 ሰይጣን 48, 190  
 ሰገደ 163  
 ሰፈረ 171  
 ቃል 40  
 ቀለም 243  
 ቀሚስ 243  
 ቆሬ 231  
 ቀርባን 235  
 ቀሲስ 240  
 ቀደስ 232  
 ቅዱስ 232  
 ብሀም 63  
 በልሀ 34  
 በርሀ 78  
 ብርሃን 78  
 በረከ 75  
 በረከት 75  
 በሰረ 80  
 በሶር 79  
 ብስራት 80  
 በቅል 82  
 በጠለ 81  
 ታሕተ 33  
 ተሳለመ 175  
 ተበስረ 80  
 ታቦት 88  
 ተብሀ 80  
 ተን 94  
 ተደደነ 133  
 ተጣሀረ 205  
 ተጽልበ 197  
 ተፈትሐ 221  
 ተፋትሐ 221  
 ንብሄ 134  
 ኅብስት 121  
 ኅበዛ 121  
 ኅባዚ 121  
 ንንዚር 126  
 ኅይመት 127  
 ንጥኦ 123  
 ኅጢአት 134  
 ናሕስ 275  
 ነቢይ 276  
 ነፈቀ 272  
 ናፈቀ 272  
 ኢልሳስ 80  
 እልያስ 68  
 እሕዛብ 108  
 አምን 70  
 አርዌ 207  
 እስማኤል 64  
 እስራኤል 61  
 እስዋጥ 189  
 አሰድ 35  
 አብልሀ 34  
 አብርሃም 45  
 አብሰረ 80  
 አብሳሪ 80  
 እቶን 94  
 አንበሳ 35  
 አንድርያስ 62  
 አውታን 286  
 አዕረፈ 63  
 አጥሀረ 205  
 ከሀን 247  
 ክርታስ 236  
 ከብረ 248  
 ክብር 248  
 ክታብ 249  
 ከፋር 249  
 ወተን 286  
 ወንጌል 72  
 ዐለዩ 216  
 ዐምድ 216  
 ዕረፍት 65  
 ዐበጠ 209  
 ዐንበሳ 35  
 ዘርቤት 151  
 ዘውግ 165  
 ዘይት 167  
 ዘይቶን 157  
 ይሐር 35  
 ይሐር 35  
 ይስማኤል 64  
 ዮሴፍ 295

የኖስ 296  
 ያክንት 289  
 ደረረ 37  
 ደረሰ 129  
 ድርሰት 129  
 ድርሳን 129  
 ዲናር 123  
 ዳዊት 128  
 ዲያብሎስ 48  
 ደሃ 183  
 ደይን 133  
 ገሀንም 196  
 ገሃንም 160  
 ገልበበ 162  
 ገልበብ 162  
 ገለየ 61  
 ገብረ 209  
 ገብር 209  
 ግብት 160  
 ገነት 164  
 ጋጽን 48  
 ጠምቦ 264  
 ጠወወ 203  
 ጣዖት 203  
 ጸሎት 198  
 ጸለወ 198  
 ጸመ 202  
 ጸማሶት 200  
 ጸሐፊ 193  
 ጽርሕ 196  
 ጸብሐ 191  
 ጽንጉን 165  
 ጽንጉን 196  
 ጽዋሶ 204  
 ጸደቅ 185

ፈለክ 230  
 ፍርቃን 227  
 ፈርዖን 225  
 ፍትሕ 221, 222  
 ፈትሐ 221  
 ፍትሐት 221  
 ፈጠረ 36, 221  
 ፈጣሪ 221

# Amharic

ዳኛ 139  
 ግድ 255  
 በቅሎ 82  
 በተሎ 82

# Tigrina

በቅሌ 82  
 ደይና 183

# Mehri

ጸገጽ 256

# Tigre

ሕብዘት 122  
 በቅል 82

# Umanii

ጸገጽ 256

# Bilin

ጸገጽ 256

# Beja

ጸገጽ 256

# Judæo-Tunisian

ገሃንም 209

# Bishari

ጸገጽ 189

# Elamitish

ጸገጽ 132

# Judæo-Persian

ገሃን 183

ገሃን 168

# Egyptian

ጸገጽ 88

ጸገጽ 79

ጸገጽ 173

ጸገጽ 278

ጸገጽ 293

# Coptic

ጸገጽ 203

ጸገጽ 203

ጸገጽ 203

ጸገጽ 70

ጸገጽ 275

ጸገጽ 275

ጸገጽ 40

ጸገጽ 157

ጸገጽ 157

ጸገጽ 157

# Sanskrit

ጸገጽ 54

ጸገጽ 47

ጸገጽ 211

ጸገጽ 246

ጸገጽ 211

ጸገጽ 243  
 ጸገጽ 123  
 ጸገጽ 128, 251  
 ጸገጽ 251  
 ጸገጽ 134  
 ጸገጽ 231  
 ጸገጽ 229  
 ጸገጽ 231  
 ጸገጽ 264  
 ጸገጽ 143  
 ጸገጽ 147  
 ጸገጽ 146  
 ጸገጽ 103  
 ጸገጽ 105  
 ጸገጽ 154  
 ጸገጽ 59  
 ጸገጽ 119  
 ጸገጽ 119  
 ጸገጽ 119

# Pali

ጸገጽ 154

# Tamil

ጸገጽ 246

ጸገጽ 154

# Malayalam

ጸገጽ 154

ጸገጽ 246

# Sinhalese

ጸገጽ 154

# Georgian

ጸገጽ 157



Persian

|                   |            |
|-------------------|------------|
| آب 47             | دئار 133   |
| آبریز 48          | دین 132    |
| آبکار 211         | دینار 134  |
| آذر 65            | روز 143    |
| آفرید 215         | رود 146    |
| آفریدن 215        | روز 143    |
| است 80            | روزی 143   |
| ایران 172         | روشن 47    |
| استبر 53          | روز 146    |
| استبره 16, 58, 59 | زیاده 148  |
| استبرک 59         | زآب 151    |
| استوار 82         | زره 169    |
| استطیر 59         | زور 158    |
| افسان 60          | زریا 151   |
| انگلیون 72        | زیور 150   |
| اورند 63          | ستر 59     |
| اورنگ 53          | سجیل 163   |
| بان 234           | سرایده 167 |
| بهمن 83           | سراجه 167  |
| بالز 224          | سرایر 167  |
| بالزبان 224       | سراحاق 167 |
| پرد 167           | سرای 167   |
| پردک 77           | سرواله 168 |
| پوهان 78          | سنگ 164    |
| بیل 230           | سندوقس 179 |
| تابوت 88          | شل 168     |
| ترنجبین 271       | شلوار 165  |
| چراغ 166, 167     | شنکلیل 164 |
| چلیا 197          | شیر 82     |
| خور 119           | فرسنگ 77   |
| خورش 237          | فرشته 15   |
| خورشید 237        | کار 211    |
| درم 130           | کاسه 246   |
| درم 130           | کاکور 246  |
|                   | کریه 15    |

|              |                 |
|--------------|-----------------|
| کلید 265     | զղղթ 155        |
| کوباک 242    | դար 158         |
| گزیت 102     | դարան 158       |
| گزیز 238     | դահլթ 160       |
| گل 164       | դրկանք 156      |
| کناه 103     | բառաբանկ 16, 59 |
| گسج 123, 251 | թանգուր 90      |
| گنجور 251    | թանկար 90       |
| گوزنه 15     | թափում 83       |
| مخ 230       | թնիր 94         |
| مید 256      | թնրասան 94      |
| ميز 266      | խմիր 125        |
| هوند 294     | ծան 202         |
| وچر 288      | կիր 164         |
| وچر 288      | կենդանար 244    |
| ورد 287      | կորգաք 106      |
| وزنه 288     | հաղթք 108       |
| یاقوت 289    | հրեշտակ 15      |
| یاکت 289     | հում 147        |
|              | հողմ 147        |
|              | էկթ 187         |
|              | էթենի 157       |
|              | ճրագ 167        |
|              | մանանայ 272     |
|              | մարգարիտ 261    |
|              | մթխալ 258       |
|              | Մեթայ 265       |
|              | մոգ 259         |
|              | Մուշ 275        |
|              | մուշկ 264       |
|              | յակինթ 280      |
|              | յակունդ 289     |
|              | Հովհան 290      |
|              | նախագի 281      |
|              | նիշ 279         |

Armenian

|              |
|--------------|
| Արաշամ 45    |
| աղին 213     |
| բարդն 79     |
| դաղութ 98    |
| գանձ 251     |
| գանձաւոր 251 |
| գեհեն 108    |
| գութ 99      |
| գունդ 103    |
| դեն 132      |
| դենար 134    |
| դրամ 130     |
| եղեմ 213     |

100

συχάμας 18  
 σπρά 198  
 σπράτα 196  
 σπρατηγός 17  
 σπρασώτης 196  
 συγχευτικός 17  
 συκίος 173  
 σφραγίς 121, 266  
 συμπεριός 220  
 σάπηρος 68  
 τεθυμελίστα 61  
 σήλος 254  
 σροφάι 143  
 τσφάω 207  
 δάσεντος 289  
 φαραών 225  
 φαραυός 283  
 φάλη 182  
 φιλιά 108  
 φιλή 68  
 χάρτη 235  
 χάρτης 235, 241  
 χειρογράφον 57  
 χλαμύς 156  
 ώρα 40

**Soghdian**

δσχδδ 284  
 γνσ 251  
 midyē' 285  
 e't'ak 190

**Osselian**

cirny 167  
 zel'i 157  
 at'ur 59

**Kurdish**

بریز 224  
 şundā 103  
 جوانه 103

**Turfan**

krav 147  
 Pisho 220  
 Gaberdi 100

**Old Turkish**

asption 72  
 Bazil 75  
 asdixa 265  
 Yido 220

**Latin**

astigana 211  
 burgus 78  
 cavaria 243  
 cavaria 230  
 cupa 252  
 denarius 133, 134  
 galyther 154  
 inagtra 153  
 palatium 83  
 Roma 146  
 scythia 230  
 sigillum 163  
 strata 106  
 sales 247

**Atghan**

taxiduk 85

**Turkish**

تور 95

**Turki**

kurur 95

**Norse**

kalur 243

**Slavonic**

slava 243

**Edomitish**

שור 232



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